

# The Signs of the Times.

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"Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

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## The Signs of the Times.

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### LIKE HIM.

#### A NEW YEAR'S WATCHWORD.

LIKE Him, our loving, living, great Example,  
In all things would we strive to grow this year,  
Nor rest, until in every word and action  
His perfect image shall at length appear.  
With earnest purpose may we each endeavor  
To live our life upheld by power divine,  
Our wills surrendered and ourselves forgotten,  
Our one desire—that Christ in us may shine.

Like him may we, by prayer and close communion,  
Walk ever in the grand eternal light,  
Whose rays the meanest duty can ennoble  
And make the very darkest way seem bright.  
In growing purity of mind and spirit  
May something heavenly in us be seen,  
That thus the world shall be constrained to notice  
That we have certainly with Jesus been.

Like him, our Saviour, may we do our utmost  
To bring the sinner to a throne of grace,  
To cheer the sorrowful, to help the weary,  
That earth may be a brighter, happier place.  
"Like him? Oh, how unlike!" we say in sorrow;  
Yet not in weakness would we now despair,  
But rather strive the more to follow fully,  
And once at home, we shall be like him there.

—Charlotte Murray.

## General Articles.

### Watchfulness and Prayer.

BY MRS. E. G. WHITE.

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

IN the solemn language of this scripture, a duty is pointed out which lies in the daily pathway of every one, whether old or young. This is the duty of watchfulness, and upon our faithfulness here our destiny for time and for eternity depends.

We are living in an important time. When in 1844 the message was proclaimed, "Fear God and give glory to him; for the hour of his Judgment is come," that announcement stirred every soul to its very depths. A deep solemnity rested upon all who heard it. How earnest we were to show our faith by our works, and to have our words and actions make a favorable impression on the world. More than forty years have passed since that time, and we are that much nearer the close of the Judgment and the coming of the Son of man—"nearer the great white throne, nearer the crystal sea."

To-day angels are watching the development of character; and soon our lives will have to pass in review before God. Soon we shall be weighed in the balances of the sanctuary, and over against our names will be recorded the

judgment rendered. And we shall receive the crowning gift of eternal life or be punished with everlasting destruction from the presence of the Lord. We may be unwilling to examine ourselves closely now to see what our spiritual condition is, and whether our hearts are being suitably impressed by the testing message of truth; but that will not make any difference with the work of the Judgment. Its decisions will be rendered just the same; and when the "Son of man shall come in the glory of his Father with his angels," "he shall reward every man according to his works."

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." How many there are who are bereft of their reason, as much intoxicated with the cares of this life as is the drunkard with his liquor.

How many there are whose hearts are to-day aching under their load of care, and who are thinking, "Oh, if there was only some one to help me bear my burdens!" Well, there is some one to help you bear your burden; there is rest for you who are heavy laden. Jesus, the great Burden-bearer, invites, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Here is the promise of the Master; but it is on condition. "Take my yoke upon you," he says, "and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." "For my yoke is grievous." Is that what he says? No. "My yoke is easy, and my burden is light." The burden you are carrying which is so heavy, and which causes such weariness and perplexity, is your own burden. You desire to meet the world's standard; and in your eager efforts to gratify ambitious and worldly desires, you wound your consciences, and thus bring upon yourselves the additional burden of remorse. When you do not want to be distinct from the world, but desire to mix up with it so that no difference is seen between you and the world, then you may know that you are drunken with the cares of this life. Oh, there are so many selfish interests, so many cords to bind us to this world! But we must keep cutting these cords, and be in a condition of waiting for our Lord.

The world has forced itself in between our souls and God. But what right have we to allow our hearts to become overcharged with the cares of this life? What right have we, through our devotion to the world, to neglect the affairs of the church and the interests of our fellow-men? Why should we manufacture for ourselves burdens and cares that Christ has not laid upon us? Why should we, through distrust of his promises, suffer from wearing, anxious care? He says: "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" "for your heavenly Father knoweth that ye have need of all these things."

"Consider the lilies of the field, how they grow. They toil not neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." The magnificence of Solomon was not to be compared to the beauty of one of these little flowers, with its delicate colors, which the God of Heaven had painted upon it by his wondrous skill. Will not He who has taken so much thought for the flowers of the field care for your

mortal bodies? Will he not see that you have bread to eat and raiment to put on, O ye of little faith? And more than all this, will he not also clothe you with the garment of his own righteousness?

Our heavenly Father has a thousand ways to provide for us that we know nothing about. But we are not excused from effort. While we may trust his constant care, we must not conclude that we may be slack in that which our hands find to do. We are to be "not slothful in business, fervent in spirit, serving the Lord." "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

There is one thing in which we must be deeply in earnest, and that is in the service of God. There is no danger of having too much zeal here. If we would only work with an eye single to the glory of God, the mists would roll away, and our views of right and wrong would become clear. We should consecrate our property. The language of our hearts would be, "Lord, here is the means for which thou hast made me responsible; what wilt thou have me do with it?" And we should make straight paths for our feet, lest by any false step the lame be turned out of the way. The whole effort of our lives would be to glorify the Saviour, the Man of Calvary, and to prepare for the life immortal.

"Watch ye therefore, and pray always." There is great need of watchfulness, not for our own sakes only, but also for the sake of our influence upon others. Our influence is far-reaching. We may think that it is confined to our own households; that only the members of our own families know what we are and what we are doing. In some cases this may seem to be true; but in some way the influence of the home life goes out beyond the home.

And what do we learn from this? That in our homes and in all the relations of life, we should be watchful and prayerful. Solemn, sacred duties devolve upon us. We should so speak and so walk that the Spirit of God may be in our hearts, and his blessing in our homes. If we had more of the love of God in our hearts, and his praise were oftener upon our lips, we should be better prepared to glorify him here and hereafter. But what will our words accomplish, if they are not backed up by a holy life?

"Watch ye therefore, and pray always," that "ye may stand before the Son of man." What a position to stand in before the world, to be ready and waiting for the coming of the Lord, that at his appearing we may be able to say, "Lo, this is our God; we have waited for him, and he will save us." What a triumph it will be to enter in through the gates into the city of God, bearing the palm branch of victory! what a privilege to have a right to the tree of life, and to eat of its precious fruits!

If we would share in the glorious reward promised to the overcomer, we must fight the good fight of faith. This is what the apostle Paul did, and he says: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." Let us be of the number of those that are "rich in good works," "laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life."

### Voluntary Self-Degradation.

A RECENT number of the New York *Herald* announces, as an item of news, that "the annual session of the Grand Lodge of the Benevolent Order of Elks was attended by two hundred and fifty delegates." Soon, we suppose, in addition to "benevolent" secret associations of "elks" and "beavers" and "tigers," we shall have equally "benevolent" societies of wildcats, monkeys, muskrats, etc.

From one point of view, it is supremely ridiculous for rational men to be taking the name of brute beasts, and making their habits, real or supposed, models for imitation. But from another point of view it is inexpressibly sad. Think of men made "in the likeness and image of God," endowed with all the high gifts of reason and will, formed, according to the divine intention, to exercise "dominion" over the entire animal creation, and "the whole earth," voluntarily placing themselves on an equality with beasts devoid of reason, placing themselves, indeed, below them, and making them leaders and patterns for them to follow.

What is this custom, so widely prevalent in our times, of persons forming societies that call themselves elks and beavers, etc., etc., but a denial that divine revelation, and their own reason, and the history of the human race, furnish them with any proper exemplars, or models, for them to follow? Therefore they resort to the brute creation, and from them select patterns for imitation.

"*Benevolent! Order of Elks.*" So the members of this "Order" can find among all the men and women whose names are recorded in history not a single one sufficiently suggestive of "benevolence" to satisfy their high aspirations! They must go down to the brute creation, and select a wild elk as their idea of benevolence. Can unreasoning stupidity, and not only stupidity, but positive impiety, go further?

From choosing animals as ideals of human virtues there is but one step, and that, too, a very short one, to setting up their images and worshiping them. Nor should we be at all surprised if this step has been taken in the "lodges" of some of these brute-admiring secret associations. They have their rituals and their badges and symbols, all significant in one way or another of the respect and honor in which they hold the particular brute which they have exalted to the position of a patron saint or tutelary deity. From that to positive, open idolatry and beast worship, is, as we have said, a very short step. In principle there is no difference between it and the "totem" worship of our American Indians or the fetich-worship of the negroes of Africa.

The apostle Paul, in the first chapter of his epistle to the Romans, clearly explains this tendency of men to turn away from the truths of divine revelation and from the models for imitation which He proposes to them in the lives of those who faithfully serve him. St. Paul declares that God has clearly made manifest to men "that which is known of God, his eternal power and divinity." But because "they liked not to have God in their knowledge, God delivered them up to a reprobate sense." "They changed the truth of God into a lie." "They became vain in their thoughts, and their foolish heart was darkened." "For professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things."

Our age vaunts itself upon its superior "enlightenment," but it is becoming a serious question whether much of this so-called enlightenment is not real moral darkness which swiftly smooths the way for intellectual darkness. There has been of late years a revival or resuscitation of paganism; not under its ancient forms, it is true, yet of its inherent characteristics, its immoral-

ity, its skepticism and forgetfulness of God, its moral corruption, nevertheless. Pagan ideas deeply and widely permeate the popular literature of the day, its newspapers, its novels, its weekly and monthly periodicals, its treatises on physical science, on medicine, on political economy, and on law.

Is not this tendency of persons to associate together under the names of animals one sign, among many others, of the spread of paganism under modern forms?—*Catholic Standard.*

### A Shepherd's Care.

I REMEMBER watching a shepherd driving his flock from Piedmont to the plains of Italy, along a road white with pulverized limestone, and glaring beneath the beams of a southern sun. He was a tall and stately man, in the costume of the country; his large hat shadowed a grave and intelligent face; his purple jacket, slung round his neck, formed a cradle for a new-born lamb, while two others but little older were fastened in his rough mantle between his shoulders. In one hand he held the shepherd's rod, a long, light reed, by which he guided the flock, gently touching them when they wandered or were heedless of his call. He carefully led them on, occasionally pausing and leaning on his staff until some straggler joined her companions, or while carefully adjusting the helpless creature that he carried in his bosom.

The hungry sheep strove to crop the withered weeds and dusty herbage on the borders of the road; but the shepherd would neither let them eat nor rest. He urged them forward, and bleating and discontented they were obliged to leave their self-chosen food, and obey his voice and follow him.

The road here branched off in another direction; the poor sheep saw nothing before them but the dusty path and withered weeds; but the shepherd looked beyond. Sloping down from the direct road was a green nook, overhung by an acacia hedge, protected from the heat by the high bank above it, and water from an unfailing spring ran into a pool beneath. Bleating with delight, the weary sheep seemed to find life and vigor at once, and entering on their pleasant pasture, forgot the troubles of the way. The shepherd watched their enjoyment with evident satisfaction. As he walked among them, examining them individually, he counted them over—not one of them was missing. He had something better for them than they would have chosen for themselves; yet how they had murmured all the way.—*Sel.*

### The Confession of the Life.

"THOU hast confessed a good confession before many witnesses." This is the highest and crowning confession. If a man's life is only the blurred and unsightly perversion of his confession instead of its living fac-simile, he is the greatest reproach upon Christianity which it has to bear. Now what kind of a life and example does the ordinance of baptism call for? It calls for a life dead to the world and crucified to sin. That means a life which is insensible to the appeals of fashion and wealth and honor and self-indulgence. "All that is in the world" the apostle sums up as the "lust of the flesh, the lust of the eyes, and the pride of life." But Paul, looking upon all these things, exclaims, "The world is crucified unto me, and I unto the world." What impression do jewels and satins and diamonds make upon the dull eye of the corpse? What impression do gold and silver and stocks make upon the folded palms of the dead man in his coffin? What appeal can civil honor and political preference make to the citizen who was last week laid away in Mt. Auburn? And yet this condition of deadness to the world and all it contains is the high ideal which Paul sets before

the Christian. I do not say that it can be attained at once. It is the last and highest result of the discipline and trial and endeavor of an earnest life.

But I ask you, Is such a life your aim and desire? Are you, to use the apostle's words, obeying from the heart that form of doctrine to which you are committed? Ah, what reservations and withholdings there are from such a life! How we shrink from being utterly given up to God through separation from the world! In the first Christianization of Great Britain, the practice of immersion was universal. I have read that when a certain warrior-chief came to be baptized, he held up his right hand, that it might not be submerged with the rest of his body. And when asked the reason of this strange conduct, he replied, "I wish to reserve this right hand to fight my enemies with." Alas, how many such reservations there are on the part of baptized Christians! A right hand kept back, with which to grasp covetously for wealth and honor; a right foot kept back, with which to stand in half-hearted attachment to the present evil world; a right eye kept back, with which to feast upon the glitter and glory of forbidden things.

But what is God's requirement for consecration? "I beseech you therefore, by the mercies of God, that ye present your bodies a living sacrifice," every power and part of us devoted to God in living service and for the furtherance of his glory. Does this seem too high and lofty an ideal for us to reach? Let us, at least, from this time onward, strive for it. Forgetting the things which are behind, and reaching forth to those things which are before, never giving over till we attain unto the fullness of the measure of the stature of Christ.—*Rev. A. J. Gordon, D. D., in Golden Rule.*

### Who Is Responsible?

SCARCELY a day passes without bringing telegraphic reports of one or more runaway matches or startling elopements, and so frequent have these occurrences become that hardly any attention is given to them above the mere reading of the announcement. And yet their alarming frequency should compel thinking people to ponder on the cause, and point out a remedy for this deplorable state of affairs. The *Christian Ledger* partially places the responsibility when it says that the elopements are "the evidences of a defective home life. There are sons without sense and daughters without dutifulness. A combination of untoward circumstances may sometimes annul the best training. But a true home life is the defense of society and the safeguard of the young. Not contention, nor railing, nor hard and fast rules, but obedience inculcated early and becoming spontaneous at length, joined with reasonableness, with affectionate interest, and with confidence, are the conditions of such a home life. Too much absorption in business on one side, and in display on the other, have to answer for a great harvest of domestic sorrow."—*Work at Home.*

### Look Out for the Children.

THE *Catholic Examiner* boastingly says: "Catholic mothers are training the future rulers of this country." It lets the cat out of the bag by further boasting that "upwards of ten thousand Protestant children are attending Catholic educational institutions in the United States." This is the kind of food that will choke the silly Protestants who are thus giving ground for more insolent bragging in the assertion that "it is now apparent, that, at the present rate, very few Protestant churches will be open in a decade or two." It is time for Protestants to heed admonitions thus given, and at the opening of the school year, rescue these ten thousands of their children from such a doom.—*St. Louis Evangelist.*

### An End of Wickedness.

"Oh let the wickedness of the wicked come to an end."  
Ps. 7:9.

THIS prayer was indited by the Holy Spirit. As a consequence, the petition will surely be granted. It is a prophetic prayer; and as a prophecy it is certain to have its fulfillment. Therefore it is certain that wickedness will come to an end. The only question remaining is, How will this result be reached? There are but two ways possible for this to be accomplished.

1. The first is, by the conversion of all the wicked, including the devil and his angels as well as all the wicked of the earth. Have we any proof that all the wicked will cease their wickedness, that all will become holy and happy in immortal life? If there is no evidence to prove that all the wicked in the universe will be converted, the only alternative is—

2. That all the wicked will be destroyed—will cease to exist—and so their wickedness will come to an end. Is there any proof of this? There is. We cite another prophetic prayer as proof. Ps. 104:35: "Let the sinners be consumed out of the earth, and let the wicked be no more." This prayer will be answered; and when it is, the wicked will no longer exist; for "to be" means to exist. And in the prospect of that happy time which shall follow the destruction of all the wicked, when all in Heaven and earth shall be heard saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever" (Rev. 5:13), the inspired writer immediately exclaims, "Bless thou the Lord, O my soul! Praise ye the Lord!"  
R. F. COTTRELL.

### Who Have Changed?

WE often hear it said that the papal authority having been taken away, it is no longer the cruel persecutor it once was, nor is it any more to be dreaded, as it has changed its tactics and modified its principles by contact with republican institutions, and free speech and a free press. To such we recommend the following item from the *St. Louis Globe-Democrat*:—

"The *Catholic Visitor*, the exponent of Catholicism in Virginia, to-day has a long editorial arraigning Rev. Dr. Jabez Lafayette Montgomery Curry, the newly appointed Minister to Spain, for a discourse delivered by him on May 12, 1876. In that year Dr. Curry went to Rome as an evangelist. He remained but a short time. Shortly after his return to this city [Richmond, Va.], he delivered this discourse. On that occasion, Dr. Curry, in giving the experience of his evangelical mission to Rome, said:—

"Talk of infidelity. There is something worse and more difficult to overcome. That is Roman Catholicism. Worse than even cannibalism. The difficulties in Italy of converting Roman Catholics to Christianity, and distinctively to the Baptist Church, are therefore even greater than were those in the South Sea islands, or in China. Romanism has been incorporated into the very life of the people of Europe, and has been a corroding canker, eating the public conscience and emasculating everything like spiritual life. The same power that converted heathen England and heathen America to Christianity can convert pagan Asia, but Rome it never will nor can convert."

"The editorial in the *Catholic Visitor* declares that a man who could give utterance to these denunciations is not fit to represent the United States in a Catholic country. The editor intimates that he will place all the information in connection with this affair where it should go."

None can deny that the papal opinion is, that ignorance and bigotry, such as curse what were

once the papal States in Italy, is vastly preferable to the condition of the masses in Protestant Europe and America.

Again, there are many who do not believe that there is a tendency in the Protestantism of this day to go over to Romanism. To such I offer the following item, taken from a paper last spring just after the session of the Presbyterian Assembly in Cincinnati. Judge Drake had introduced before the Assembly a motion denying the validity of Roman Catholic baptism. But—

"Rev. Dr. Philip Schaff, one of the revisers of the New Testament, offered the following substitute to Judge Drake's motion, which was discussed for some time and laid over:—

"Resolved, That it is the deliberate opinion of this assembly that the Roman Catholic Church, though corrupt in many things and teaching many errors, yet retaining, as it does, belief in the Holy Scriptures, the confession of Christ, and the fundamental truths of Christianity, is still a branch of the visible church of Christ, and that the sacrament of baptism publicly administered by the authorized ministry in the name of the holy trinity, the Father, Son, and Holy Ghost, is a true and valid original baptism, which ought not and cannot be repeated."

It will be seen from the above that Judge Drake is not blind to the dangers which threaten our country from this source (that is, from Roman Catholicism); and Dr. Schaff, to oppose the motion of Judge Drake and to conciliate Rome, offers this resolution, which indorses the baptism practiced by the Mother of Harlots upon her helpless babes. Now that we may all know what this infant baptism of this apostate church of the Inquisition and the dungeon, is, I give an extract from the *Interior*, a paper widely known:—

"The ceremonial which alone constitutes valid papal baptism may be of interest in view of the late discussion of the subject. It will be seen that water is a small element in the ceremony. But that which is used must be taken on Holy Saturday, and blessed on that day in a consecrated font. It must also be blessed during the vigil of Pentecost. The priest makes the sign of the cross in the water, then divides it with his hand, pouring it toward the north, south, east, and west. Then he breathes into it, and dips the paschal candle into it. Then he pours the oil of catechumens and chrism into it, which elements have previously been prepared by a more imposing ceremonial, at which a bishop and his priests officiate, and in which the oils and perfumes infused into it go through separate processes. The ceremonial of baptism is as follows: The priest meets the child at the chapel door, and drives the devil away from him by the employment of mediæval Latin. The Latin is so bad that it probably offends the devil's literary taste. Then the priest breathes thrice into the child's face. As the priest is fond of his pipe and his mug, the breath is potent. He then puts salt into the child's mouth, and marks the sign of the cross on the child's forehead and breast. The child is then taken into the temple and solemnly exorcised. This seems to imply that the devil may still be hanging around. Then the priest rubs his spittle on the child's nose and ears, and anoints him with the oil on the breast and back. Then water is three times put on the head in the form of the cross, chrism is put on the top of the head, the child is clothed in a white dress and a burning candle is put into its hands—and the ceremony is complete. That barbaric ceremony, confessedly taken in large part from the old Roman pagan ritual, is called Christian baptism!"

Yes, dear reader, that is the baptism Dr. Schaff wants the Presbyterian Church to indorse. And he is not alone; he had in the assembly so strong a following that Judge Drake's motion failed. But how would it have terminated in the days of good old John Knox? And how

would it have terminated with Dr. Schaff, had he offered such a resolution in an assembly of good old Scotch Covenanters?

The fact is that Roman Catholicism is unchanged and unchangeable, like the laws of the Medes and Persians. Perhaps the notion of papal infallibility is an heir-loom from the monarchy of Medo-Persia; and when Ahasuerus gave out his decree, it was only as the pope promulgates his decrees, with the same unalterable pertinacity. Infallible! infallible! there are millions in it! This gives an idea of majesty and glory like the laws of Medo-Persia, too wise to err, too stable to change.

JOSEPH CLARKE.

### A Word for the New Year.

LIKE the man on the look-out of a steamer which is passing through a thick fog, we cannot see far ahead, and yet we anxiously peer into the mist. The New Year is upon us, and we would fain look into it if we could. It will be our wisdom to exercise all our strength in the line of faith, since in the direction of sight we can do so little.

If this New Year shall be full of unbelief, it will be sure to be dark and dreary. If we believe our God as he deserves to be believed, our way will run along the still waters, and our rest will be in green pastures. Trusting in the Lord, we shall be prepared for trials, and shall even welcome them as black ships laden with bright treasures. Relying upon the faithful promise, we shall be on the watch for the expected blessing, and walk the sea-beach of confidence, casting wistful glances over the waters of time for the swift ships which bring the favors of the Eternal. Calm dependence upon our God will make us strong for labor and willing for waiting, submissive to suffering and superior to circumstances.

Our gracious Father deserves from us such boundless trust as dear children, untainted by the world's falsehood, place in a tender, loving father. We have never yet trusted him to the utmost, to the *n<sup>th</sup>*, as a mathematician would say; up to the hilt, as a soldier might put it. Let God be true, and every man a liar; yea, let every circumstance, reasoning, or testimony of the senses be a falsehood in comparison with him. We may be deceived by eyes and ears, by calculation and argument, but never by the Lord. Let us, then, believe without effort, as the necessary mood of a regenerate heart, believe now, believe ever, believe without question; then will our pathway be brightness itself, and our life will rise above the common weary level. Our happiness or misery for 1886 turns upon the question, Believeest thou this—this present, needful truth, for the hour which is now upon thee? Shall we be as waves driven of the sea and tossed about, or will we be as rocks defying the storm, and bathing their summits in the eternal sunlight of Infinite love? Is there any necessity which binds us to be unbelieving, and therefore unhappy? Did not Enoch walk with God for centuries? Shall not we achieve this lofty deed for one single year? We think we hear our divine Lord saying, "All things are possible to him that believeth." Why should we doubt without reason? And if we never doubt our God until he gives us cause, the high, triumphant walk of faith may continue till all years have melted into eternity.

Let us take, as our example of faith this year, the man of whom it is written, "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God."—*Sel.*

THERE is evil enough in man, God knows; but it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—*Dr. John Hall.*

### The Ostrogoths and the Visigoths.

THE peace which Constantine forced upon the Gothic nation in A. D. 331, continued for a period of thirty years. For the proper understanding of the further progress of our subject, it now becomes necessary to clearly define the distinction that existed between the two great divisions of the Gothic nation—the *Ostro* [Eastern] Goths, and the *Visi* [Western] Goths. As a matter of fact this distinction existed from the earliest times of which we have any knowledge of the nation.

"The *Ostro* and *Visi*, the Eastern and Western Goths, obtained these denominations from their original seats in Scandinavia. In all their future marches and settlements they preserved, with their names, the same relative situation."—*Dec. and Fall*, chap. 10, par. 8, note.

Although this distinction was ever observed amongst them as a people, yet in all their wanderings and in all their expeditions, from the time they left the Baltic till the period of which we now treat,—A. D. 361,—they were united and acted as one people. Now, however, we shall find them separated, and with the exception of a short interval, never more united.

During the thirty years' peace with the Empire (A. D. 331–361), and under Hermanric, the last king of the united nation, the Gothic power was spread from the River Danube and the Black Sea to the Baltic. Of this we read:—

"During a peaceful interval of thirty years, the Romans secured their frontiers, and the Goths extended their dominions. The victories of the great Hermanric, king of the Ostrogoths, and the most noble of the race of the Amali, have been compared, by the enthusiasm of his countrymen, to the exploits of Alexander; with this singular and almost incredible difference, that the martial spirit of the Gothic hero, instead of being supported by the vigor of youth, was displayed with glory and success in the extreme period of human life, between the age of fourscore and one hundred and ten years. The independent tribes were persuaded, or compelled, to acknowledge the king of the Ostrogoths as the sovereign of the Gothic nation: the chiefs of the Visigoths, or Thervingi, renounced the royal title, and assumed the more humble appellation of *judges*; and among those judges, Athanaric, Fritigern, and Alavivus were the most illustrious, by their personal merit, as well as by their vicinity to the Roman provinces.

"These domestic conquests, which increased the military power of Hermanric, enlarged his ambitious designs. He invaded the adjacent countries of the north; and twelve considerable nations, whose names and limits cannot be accurately defined, successively yielded to the superiority of the Gothic arms. . . . His dominions, which extended from the Danube to the Baltic, included the native seats, and the recent acquisitions, of the Goths; and he reigned over the greatest part of Germany and Scythia with the authority of a conqueror, and sometimes with the cruelty of a tyrant. But he reigned over a part of the globe incapable of perpetuating and adorning the glory of its heroes. The name of Hermanric is almost buried in oblivion; his exploits are imperfectly known; and the Romans themselves appeared unconscious of the progress of an aspiring power, which threatened the liberty of the North and the peace of the Empire.

"The Goths had contracted an hereditary attachment for the imperial house of Constantine, of whose power and liberality they had received so many signal proofs. They respected the public peace; and if a hostile band sometimes presumed to pass the Roman limit, their irregular conduct was candidly ascribed to the ungovernable spirit of the barbarian youth. Their contempt for two new and obscure princes [Valens and Valentinian], who had [A. D. 366]

been raised to the throne by a popular election, inspired the Goths with bolder hopes."

"The splendor and magnitude of this *Gothic* war [A. D. 367, 368, 369] are celebrated by a contemporary historian; but the events scarcely deserve the attention of posterity, except as the *preliminary steps* of the *approaching decline and fall of the Empire*. Instead of leading the nations of Germany and Scythia to the banks of the Danube, or even to the gates of Constantinople, the aged monarch of the Goths resigned to the brave Athanaric the danger and glory of a defensive war against an enemy who wielded with a feeble hand the powers of a mighty State. A bridge of boats was established upon the Danube; the presence of Valens animated his troops; and his ignorance of the art of war was compensated by personal bravery, and a wise deference to the advice of Victor and Arintheus, his masters-general of the cavalry and infantry. The operations of the campaign were conducted by their skill and experience; but they found it impossible to drive the *Visigoths* from their strong posts in the mountains; and the devastation of the plains obliged the Romans themselves to repossess the Danube on the approach of winter.

"The incessant rains, which swelled the waters of the river, produced a tacit suspension of arms, and confined the Emperor Valens, during the whole course of the ensuing summer, to his camp of Marcianopolis. The third year of the war was more favorable to the Romans, and more pernicious to the Goths. . . . Athanaric was provoked, or compelled, to risk a battle, which he lost, in the plains; and the pursuit was rendered more bloody by the cruel precaution of the victorious generals, who had promised a large reward for the head of every Goth that was brought into the imperial camp. The submission of the barbarians appeased the resentment of Valens and his council; . . . and the same generals, Victor and Arintheus, who had successfully directed the conduct of the war, were empowered to regulate the conditions of peace. . . .

"Athanaric, who, on this occasion, appears to have consulted his private interest without expecting the orders of his sovereign, supported his own dignity, and that of his tribe, in the personal interview which was proposed by the ministers of Valens. He persisted in his declaration, that it was impossible for him, without incurring the guilt of perjury, ever to set his foot on the territory of the Empire; and it is more than probable that his regard for the sanctity of an oath was confirmed by the recent and fatal examples of Roman treachery. The Danube, which separated the dominions of the two independent nations, was chosen for the scene of the conference. The Emperor of the East and the judge of the Visigoths, accompanied by an equal number of armed followers, advanced in their respective barges to the middle of the stream. After the ratification of the treaty and the *delivery of hostages*, Valens returned in triumph to Constantinople; and the Goths remained in a state of tranquillity about six years; till they were violently impelled against the Roman Empire by an innumerable host of Scythians, who appeared to issue from the frozen regions of the North."—*Dec. and Fall*, Chap. 25, par. 31–33.

"The invasion of the Huns [A. D. 376] precipitated on the provinces of the West the Gothic nation, which advanced, in less than forty years, from the Danube to the Atlantic, and opened a way, by the success of their arms, to the inroads of so many hostile tribes, more savage than themselves.

"The Huns, who under the reign of Valens threatened the empire of Rome, had been formidable, in a much earlier period, to the empire of China. Their ancient, perhaps their original seat, was an extensive, though dry and barren, tract of country, immediately on the north side of the great wall. Their place is at present

occupied by the forty-nine hordes or banners of the Mongous, a pastoral nation, which consists of about 200,000 families. But the valor of the Huns had extended the narrow limits of their dominions; and their rustic chiefs, who assumed the appellation of *Tanjou*, gradually became the conquerors and the sovereigns of a formidable empire. Towards the East, their victorious arms were stopped only by the ocean; and the tribes which are thinly scattered between the Amoor and the extreme peninsula of Corea, adhered, with reluctance, to the standard of the Huns. On the West, near the head of the Irish and in the valleys of Imaus, they found a more ample space and more numerous enemies. One of the lieutenants of the *Tanjou* subdued, in a single expedition, twenty-six nations; the Igours, distinguished above the Tartar race by the use of letters, were in the number of his vassals; and, by the strange connexion of human events, the flight of one of those vagrant tribes recalled the victorious Parthians from the invasion of Syria. On the side of the North, the ocean was assigned as the limit of the power of the Huns. Without enemies to resist their progress, or witnesses to contradict their vanity, they might securely achieve a real, or imaginary, conquest of the frozen regions of Siberia.

"The *Northern Sea* was fixed as the remote boundary of their empire. But the name of that sea, on whose shores the patriot Sovou embraced the life of a shepherd and an exile, may be transferred, with much more probability, to the Baikal, a capacious basin, above 300 miles in length, which disdains the modest appellation of a lake, and which actually communicates with the seas of the North by the long course of the Angara, the Tonguska, and the Jenissea. The submission of so many distant nations might flatter the pride of the *Tanjou*; but the valor of the Huns could be rewarded only by the enjoyment of the wealth and luxury of the empire of the South. In the third century before the Christian era, a wall 1500 miles in length was constructed to defend the frontiers of China against the inroads of the Huns; but this stupendous work, which holds a conspicuous place in the map of the world, has never contributed to the safety of an unwelcome people. The cavalry of the *Tanjou* frequently consisted of 200,000 or 300,000 men, formidable by the matchless dexterity with which they managed their bows and their horses; by their hardy patience in supporting the inclemency of the weather; and by the incredible speed of their march, which was seldom checked by torrents or precipices, by the deepest rivers or by the most lofty mountains. They spread themselves at once over the face of the country; and their rapid impetuosity surprised, astonished, and disconcerted [B. C. 201] the grave and elaborate tactics of a Chinese army."—*Id.*, chap. 26, par. 8. A. T. J.

(To be continued.)

### Always Something Beyond.

THE book of revelation is like the book of nature: it has its mysteries for the mighty intellect as well as for the simple mind. Dr. R. J. Breckenridge once said to a friend: "I suppose there is no book written, on any subject or in any language, that I could not master in one year if I should set myself about it. But I have made the Bible a special study for thirty-four years, and I never open it that I do not discover something new. It reminds me of the great firmament. Penetrate as far as you may with the aid of the most powerful glass that the ingenuity of man has ever produced, and still there is something beyond."

WE are in danger of looking too far for opportunities of doing good and communicating. In reaching for rhododendrons, we trample down the daisies.

**Progress of the Third Angel's Message.**

PERHAPS there never was a movement foretold in prophecy which started so feebly as this. After the great disappointment in 1844, the Adventist name became a term of reproach. The believers were thought to be fanatics, and were generally hated by the religious bodies. They had a heavy burden of obloquy to carry, and, worst of all, they did not know what to make of their disappointment themselves.

The great mass of Adventists soon left the old landmarks based upon the prophetic word of God, gave up their old positions on the prophetic periods, and entered upon new time-setting movements. But a very few here and there felt in their hearts that they could not do this. They studied the word of God, prayed most earnestly for light and that God would open up the future before them, and soon light began to dawn upon the sanctuary question, the messages, and the other great themes of present truth. Then their past mistakes were explained, and also their future work; and they entered upon it with the greatest faith and earnestness. As we look back and see how this little handful of pioneers commenced to proclaim this world-wide message, it seems to us that we cannot conceive of a sublimer faith. Here commenced a movement predicted in prophecy, which was to enlighten the earth with its glory, and serve as a warning to the vast multitudes upon the face of the earth, who as yet knew nothing of it. And what were the means and agencies with which to commence such a work? They were as poor as poverty itself. They had no influence. They were looked down upon, not only by the world, but by the great mass of their former Adventist brethren. Some of them were feeble in health. They had no publishing houses, books, or papers, nor any of the agencies which we now have in such abundance. They could only reach here and there an Adventist believer who had some love for the past movement and was still looking for light and truth. They preached here and there, to one in a kitchen or to a few gathered in some barn; and thus commenced the proclamation of this message which was to go "to kings and nations and tongues and peoples."

But best of all, God was with them, and gradually the work began to expand. Publications were written, and the printing work began to spread out and attract attention. After the lapse of years, believers began to embrace the truth, and congregations could be found who would listen to the message of warning. There never has been a year since that time but that there has been an increase of numbers. And now what do we see? Instead of this feeble beginning, we see some twenty-eight organized Conferences, covering the principal part of the United States and reaching to large portions of the Old World, and we have missionary operations going on in the most remote parts of the globe. There are more than one thousand Sabbath-keepers in Europe. We have publications issued in the most important civilized countries of the globe, having publishing houses in England, Central Europe, the Scandinavian countries, and Australia, besides those of our own country.

We have Sabbath-keepers in Great Britain, France, Germany, Russia, Italy, Roumania, Switzerland, Norway, Denmark, Sweden, Finland, the Sandwich Islands, Australia, Asia, Africa, and South America. Publications are being sent to all parts of the globe. We have ship missionaries in New York City, Oakland, San Francisco, Portland (Oregon), Portland (Me.), Boston, New Orleans, Chicago, Liverpool, and other parts of the Old World, placing our publications on ships that go to every part of the earth. Tons upon tons of our publications are being sent out every month, and the demand for them is constantly increasing.

It is impossible to tell what our numbers

really are. Years ago, single copies of the *Review and Herald* were sent to some thirteen hundred different post-offices, to say nothing of other places where large numbers are sent.

The circulation of the SIGNS OF THE TIMES, which is our pioneer weekly, has run up as high as twenty-seven thousand the past year, going to almost every part of the globe where the English language is spoken. Other books and periodicals that we publish have reached a very large circulation. We have a large number of books, pamphlets, tracts, etc., on a great variety of subjects pertaining to present truth, which are being largely read.

Intelligent persons of all denominations are inquiring into these subjects. We have received notices of our work in many of the leading papers of the country, though of course not always in the most flattering terms.

But these things show that the public mind is being stirred, and that the truth is working like leaven here and there in all parts of the world. What a contrast between this time and the commencement of this work!

These results have not been accomplished because our message was a pleasant one, and contained popular truths for the mass of the people. On the contrary, the truths of this message have been very unpopular, and nothing but the force of argument and the blessing of the Spirit of God have given it these far-reaching results. Men do not embrace this truth because it will add to their worldly prosperity, or make them more highly thought of, but because it contains truths which their consciences cannot ignore.

GEO. I. BUTLER.

**Men without Religion.**

WE do not know how much religion James Russel Lowell has, but we do know that there is an abundance of sound reason and common sense in the following, which he writes in the *Springfield Republican*, under the above heading:—

"I fear that when we indulge ourselves in the amusement of going without a religion, we are not, perhaps, aware how much we are sustained at present by an enormous mass all about us of religious feeling and religious convictions, so that whatever it may be safe for us to think,—for us who have had great advantages, and have been brought up in such a way that a certain moral direction has been given to our character,—I do not know what would become of the less favored classes of mankind if they undertook to play the game.

"Whatever defect and imperfections may attach to a few points in the doctrinal system of Calvin—the bulk of which was simply what all Christians believe—it will be found that Calvinism, or any other ism which claims an open Bible and proclaims a crucified and risen Christ, is infinitely preferable to any form of polite and polished skepticism, which gathers as its votaries the degenerate sons of heroic ancestors, who, having been trained in a society and educated in schools the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed up, and persuade men to live without God, and leave them to die without hope.

"The worst kind of religion is no religion at all; and these men, living in ease and luxury, indulging in the 'amusement of going without religion,' may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men, who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of skepticism, which had hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a

decent man may live in decency, comfort, and security, supporting and educating his children, unspoiled and unpolluted; a place where age is revered, infancy respected, manhood respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone and cleared the way and laid the foundation and made decency and security possible, it will then be in order for the skeptical *literati* to move thither and there ventilate their views. But so long as these very men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate before they seek to rob the Christian of his hope and humanity of its faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

**"I Will Give Nothing."**

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24.

A MINISTER soliciting aid toward his house of worship, waited upon an individual distinguished for wealth and benevolence. Approving the case, he presented to his minister a handsome donation, and turning to his three sons, who had witnessed the transaction, he advised them to imitate the example. "My dear boys," said he, "you have heard the case; now what will you give?"

One said, "I will give all my pocket will furnish."

Another observed, "I will give half of what I have in my purse."

The third sternly remarked, "I will give nothing."

Some years after, the minister had occasion to visit the same place, and, recollecting the family he had called upon, he inquired into the actual position of the parties. He was informed that the generous father was dead; the youth who had so cheerfully given all his store was living in affluence; the son who had divided his pocket-money was in comfortable circumstances; but the third, who had indignantly refused to assist and haughtily declared he would give "nothing," was so reduced as to be supported by his two brothers.

The incident furnishes a most suggestive comment upon the text which stands at the head of this article. And there are plenty of parallel texts and facts.—*Sel.*

**Eternal Life.**

How we prize the life that now is—this mortal life; this life of uncertainty; this life that is fast fleeting away; this life with all its environments, with all its limitations, with all its aches and pains and disappointments! How, withal, we love this life; how we long to retain it; how we would like to invest it with immortality, and dwell here forever; how loth we are to part with it! With what reluctance, with what unavailing protests, we yield to the inevitable!

Yet this life to which we thus cling is not worthy of mention in comparison with the life possible to us and promised to us; the life we have even now, and shall have forevermore, if we have Christ—a life unlimited; a life that has all eternity for its fuller expansion; a life that knows no aches, no pains, no disappointments, no death. Is it not strange that so many may be found who have no appreciation of it, no deep yearning for it, who so little prize it that they refuse it when it is freely offered them without money and without price?—*Christian Intelligencer.*

TALKING that does not have for its background a consistent living, does not count for much.

# The Signs of the Times.

"Can ye not discern the signs of the times?"

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## What the Gospel Teaches.

"AND he said unto him, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16. These words were spoken by our Saviour, after his resurrection, and shortly before his ascension. They are perfectly in harmony with his words recorded in Matt. 24:14, that "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." There is no mistaking the extent of territory in which the gospel must be preached—nothing less than the whole world. And how long must it be preached? Read the whole of Matt. 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Then the gospel is to be preached until the end. The end here referred to is the same that is mentioned in verse 3, "The end of the world." That this "end of the world" is in connection with the coming of the Lord, is shown by the words of the disciples in the verse last mentioned, and by the words of Christ in Matt. 13:40-43; 24:30, 31.

The fact that, by divine command, the gospel is to be preached in all the world until the coming of the Lord and the end of the world, proves conclusively that until the Lord comes, a necessity for its being preached will exist in all the world. This needs no further argument, for it is nowhere disputed. We will therefore turn our attention to a consideration of what the gospel is, and what creates the necessity for its being so long and so extensively preached.

The word "gospel" means, literally, "a good message;" Webster's first definition is "glad tidings." According to its derivation, it might be applied to any good news; but in the Bible it is used with exclusive reference to one thing; what that thing is, we may easily learn from the Bible itself.

In Luke 2:10 we find these words, addressed by the angel of the Lord to the shepherds in the field: "Fear not; for, behold, I bring you good tidings [a gospel] of great joy, which shall be to all people." The next verse tells what this gospel is: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Then the gospel which is to be preached to all people, is the announcement of a Saviour. It is from this that Webster derives his specific definition of the gospel, as, "especially, the good news concerning Christ and his salvation."

But the simple heralding of Christ, without stating the nature and object of his work, would not be the preaching of the gospel. The "good news" consists in the fact that Christ the Lord is a Saviour. That Christ comes as a Saviour, necessarily implies that there are people to be saved, and something from which they must be saved. Turning to Matt. 1:21, we read the angel's declaration before the birth of Christ: "And thou shalt call his name Jesus; for he shall save his people from their sins." Paul says (1 Tim. 1:15): "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." So it is manifest that the preaching of the gospel consists in the announcement that Christ will save people from sin.

But while the gospel is the good news that Christ brings salvation from sin, it is evident that that simple announcement would not suffice to produce the desired results, viz., that men should believe and be baptized. For there are millions of people who virtually say that they are "rich and increased with goods, and have need of nothing," not knowing that they are "wretched, and miserable, and poor, and blind, and naked." No matter how destitute a man may be, it would be of no use to offer him money if he were ignorant of his necessities, and perfectly satisfied with his condition. So no man can feel any interest in the gospel as a means of salvation from sin, unless he (1) knows what sin is, and (2) is convinced that he is a sinner, and (3) understands the nature and results of sin, so as to realize that it is something to be shunned. Therefore the gospel, with its announcement of salvation from sin, must also make known what sin is. This it does, as we shall see.

John the evangelist, so called because it is he who more than any one else dwells on the love of God and Christ in the salvation of man, defines sin. He says: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. In harmony with this, Paul says that "where no law is, there is no transgression." Rom. 4:15. And "sin is not imputed when there is no law." Rom. 5:13. Volumes could not define sin more clearly than do these three texts. We have found out, then, (1) that "gospel" means good news; (2) that the gospel of the Bible is the good news of a Saviour—Christ the Lord (Luke 2:10, 11); (3) that Jesus saves from sin (Matt. 1:21; 1 Tim. 1:15); and (4) that "sin is the transgression of the law." 1 John 3:4.

So that, in short, the gospel announces the way by which man may be saved from the transgression of the law, and from the consequences of such transgression. Sin is the disease; the gospel is the remedy. And since the gospel is to be preached in all the world, until the coming of the Lord, it follows that "all the world," yea, "every creature," has sinned. This we read in Rom. 3:23: "For all have sinned, and come short of the glory of God."

It must also be true that sin will be in the world till the Lord comes. And this we verify by a comparison of Gen. 6:5 and 13:13, with Luke 17:26-30. But since sin is the transgression of the law, it also necessarily follows that "the law" will be in full force in all the world until the coming of the Lord. In other words: Sin is the disease, and it cannot exist where there is no law. Rom. 4:15. The disease, sin, does exist in "every creature" in "all the world;" for the remedy, the gospel, is to be thus extensively made known, and the Great Physician would not send the remedy where it is not needed. "They that be whole need not a physician; but they that are sick" (Matt. 9:12); and therefore the law, by which alone "is the knowledge of sin"—the disease—is binding upon "every creature" "in all the world." Now since "the wages of sin"—the transgression of the law—"is death" (Rom. 6:23), it is important that all men know just what that law is, the transgression of which brings death, and just what its nature and requirements. These points will therefore next claim our attention.

E. J. W.

THE great Jehovah from his shining throne above has sent forth a message to call out a people and make them ready for the coming of his Son. He has noted it in his prophetic word. His power is pledged to sustain it, and cause it to accomplish that whereunto it is sent. But that does not release us from responsibility and action in the matter. We are not to argue that because God's word is sure, and will certainly be fulfilled, we can therefore settle down in inactivity and ease, and feel no responsibility in the work.

## Encyclical Letter of Pope Leo XIII.

THE letter from Pope Leo XIII., "Concerning the Christian Constitution of States," addressed "To All the Patriarchs, Primates, Archbishops, and Bishops of the Catholic World," has been the subject of considerable comment by both the secular and the religious press. So far as we have seen, it has met with quite general commendation. The New York *Observer* is an honorable exception to those who, like the *Independent*, think it is "an excellent and sensible pastoral." We have delayed making any comments upon it until we could read it as published by authority. We now propose to notice a few points in it, simply to show that the Catholic Church is the same in every particular that it was four hundred years ago, and that people may see with what insidiousness it is making its way in the world. The first thing that attracts the attention is the following statement in the introduction:—

"The Church looks essentially, and from the very nature of her being, to the salvation of souls and the winning for them of happiness in Heaven; nevertheless, she also secures even in this world advantages so many and so great that she could not do more, even if she had been founded primarily and specially to secure prosperity in this life which is worked out upon earth. In truth, wherever the Church has set her foot, she has at once changed the aspect of affairs, colored the manners of the people as with new virtues and a refinement unknown before—as many people as have accepted this have been distinguished for their gentleness, their justice, and the glory of their deeds."

The above sentences seem a little involved, but the idea is very clearly expressed, compared with the greater portion of the letter. If we have been correctly informed, Leo XIII. is a close student of the Fathers; and it would seem that he has been an apt student, for his composition very closely resembles the dry platitudes and circumlocution which abound in the "Fathers" of the Catholic Church. The above paragraph, however, is clear enough to convince any who will think, that it is groundless assumption. In proof of its falsity, one has only to think of the natives of Mexico, Central America, Spain, and Italy. These countries have been under Catholic rule for centuries, and may be taken as representative instances of the refining and civilizing influence of the Roman Catholic Church. If the statement of the pope be true, those countries ought to lead the world in everything. On the contrary, however, they are at the bottom of the list. Of some of them it may be said that they have even deteriorated under papal influence. The Italian Government, since Victor Emmanuel rescued it from papal oppression, has taken a leading position, although not much can yet be said for the great mass of poor, deluded Italians themselves. But this only makes more prominent the evils of Catholic rule. It is true that many Catholics have been distinguished, but not as a consequence of their Catholicism. The truth is, as appears further on in the letter, the Catholic Church adapts itself to the people. Among civilized people it has all the learning known to the schools; but it is content to leave savage races where it finds them, provided they will acknowledge its power.

The following paragraph sounds very well, and, taken by itself, would not be very objectionable:—

"As it is not lawful for anybody to neglect his duties towards God, and as it is the first duty to embrace, in mind and in conduct, religion—not such as each may choose, but such as God commands—in the same manner States cannot, without a crime, act as though God did not exist, or cast off the care of religion as alien to them or useless, or out of several kinds of religion adopt indifferently which they please; but they are absolutely bound, in the worship of the Deity, to adopt that use and manner in which God himself has shown that he wills to be adored. Therefore among the rulers the name of God must be holy; but it must be reckoned among the first of their duties to favor religion, protect it, and cover it with the authority of the laws, and not

to institute or decree anything which is incompatible with its security."

Whether there is anything wrong in this statement or not depends upon the source from whence it proceeds, as will hereafter be seen. When the pope speaks of religion, he means the Catholic Church alone. The following paragraph explains the above, and shows what he desires when he says that rulers must cover religion with the authority of the laws. It is entitled, "What the Church has Done for Civilization":—

"There was once a time when the philosophy of the gospel governed States; then it was that the power and divine virtue of Christian wisdom had penetrated into the laws, institutions, and manners of the people—indeed, into all the ranks and relations of the State; when the religion instituted by Jesus Christ, firmly established in that degree of dignity which was befitting, flourished everywhere, in the favor of rulers and under the due protection of magistrates; when the priesthood and the Government were united by concord and a friendly interchange of offices. And the State composed in that fashion produced, in the opinion of all, more excellent fruits, the memory of which still flourishes, and will flourish, attested by innumerable monuments which can neither be destroyed nor obscured by any art of the adversary. If Christian Europe subdued barbarous peoples, and transferred them from a savage to a civilized state, from superstition to the truth; if she victoriously repelled the invasions of the Mohammedans; if civilization retained the chief power, and accustomed herself to afford others a leader and mistress in everything that adorns humanity; if she has granted to the peoples true and manifold liberty; if she has most established many institutions for the solace of wretchedness, beyond controversy it is greatly due to religion, under whose auspices such great undertakings were commenced and with whose aid they were perfected. Truly the same excellent state of things would have continued if the agreement of the two powers had continued, and greater things might rightfully have been expected if there had been obedience to the authority, the sway, the counsels of the church, characterized by greater faithfulness and perseverance," etc.

Who cannot see that this is a longing look backward to the time when the pope ruled kings, and when with a word he released subjects from their allegiance to their rightful rulers? The time when the pope forced an emperor of Germany to stand for three days in the snow, awaiting the papal pleasure; when a legate of the pope used as a foot-ball the crown of a king of England; when designing men waxed rich off from the superstitions and vices of the ignorant, by selling them pretended indulgences; when the pope had such control of the people's consciences that he could keep them in so great a state of degradation that even the ignorant rabble whom he made to be priests, were far above them; the time when thousands of priests had never seen a copy of the Bible, and when, as a consequence, the pure principles of the gospel had almost ceased to be recognized in the world, so that the very name of priest was almost a synonym for libertine; when the few who dared refuse obedience to the vile men who presumed to stand in the place of Christ, were proscribed and hunted from the earth with the most diabolical tortures which demons in human shape could invent; and when the pope publicly gave thanks to God for the massacre of sixty thousand Huguenots, whose only offense was that they believed the Bible;—these are the times for which Leo XIII. longs. These are some of the "excellent fruits" of the union of the Church and the State. And the pope truly says that "greater things might rightfully have been expected," "if the agreement of the two powers had continued." Let the so-called "National Reform Party" make a note of this.

That the above state of things is what the pope desires, is shown by his reference to the Reformation as "that dreadful and deplorable zeal for revolution which was aroused in the sixteenth century, after the Christian religion had been thrown into confusion." And in spite of all this, there are professed Protestants who think that the letter is "an

excellent and sensible pastoral." Sensible it may be, from the Catholic standpoint, but we deny its excellence from any standpoint whatever.

Following up the above statements, the pope says of the Reformation and its results:—

"And since the people is said to contain in itself the fountain of all rights and of all power, it will follow that the State deems itself bound by no kind of duty towards God; that no religion should be publicly professed; nor ought there to be any inquiry [by the State] which of many is alone true; nor ought one to be preferred to the rest; nor ought one to be specially favored [by the State], but to each equal rights ought to be assigned with the sole end that the social order incurs no injury from them."

The above needs no special comment here. We merely ask the reader to compare it with some of the extracts which follow, and which show that the Roman Catholic Church holds that no other form of religion ought to be tolerated in the State.

In the following, the pope shows still more plainly the design of the Roman Church:—

"These foundations of the State being admitted, which at this time are in such general favor, it easily appears into how unfavorable a position the church is driven. For when the conduct of affairs is in accordance with the doctrines of this kind, to the Catholic name is assigned an equal position with, or even an inferior position to, that of alien societies in the State; no regard is paid to ecclesiastical laws; and the Church which, by the command and mandate of Jesus Christ, ought to teach all nations, finds itself forbidden in any way to interfere in the instructions of the people."

The "Church" finds itself forbidden "to interfere" in the instructions of the people. That is, the Catholic Church has to be content with the same privileges that are granted to other religious bodies. This is truly an "unfavorable position" for a church that has been accustomed to enforce its dogmas by the sword, the rack, and the stake.

Again we quote:—

"Concerning the reasons for the separation of Church and State, the same pontiff [Gregory XVI.] speaks thus: 'Nor can we hope happier results either for religion or the Government, from the wishes of those who are eagerly desirous that the Church should be separated from the State, and the mutual good understanding of the sovereign secular power and the sacerdotal authority be broken up. It is evident that these lovers of most shameful liberty dread that concord which has always been fortunate and wholesome, both for sacred and civil interests.' To like effect Pius IX., as opportunity offered, noted many false opinions, which had begun to be of great strength, and afterwards ordered them to be collected together, in order that in so great a conflux of errors, Catholics might have something which, without stumbling, they might follow."

To a careless reader the above statement might seem to be very innocent; but it can easily be shown that it indorses all the intolerance which ever disgraced the papacy in the Dark Ages. Read again the reference to Pius IX., and the "false opinions" which he noted and caused to be collected. This refers to the "Syllabus of Errors" which was put forth by Pius IX. This "Syllabus" is a collection of about eighty statements, all of which are declared to be grievous errors. We have space for only a few of these "errors." Number 21 is as follows:—

"The Church has not the power of defining dogmatically that the religion of the Catholic Church is the only true religion."

Remember that the Catholic Church holds just the opposite of this "error." According to this, none but Roman Catholics have any religion at all. The 23d "error" which the pope unqualifiedly condemns, is that,—

"The Roman pontiffs and ecumenical councils have exceeded the limits of their power, have usurped the rights of princes, and have even committed errors in defining matters of faith and morals."

On no ground can it be held that Roman pontiffs have not usurped the rights of princes, except on the ground that princes have no rights which popes are

bound to recognize; and this is just what the Roman Church holds. And right here we might note that the papacy finds a parallel in the self-styled "National Reform Association," which, according to its organ, the *Christian Statesman*, holds that "the State and its sphere exists for the sake of, and to serve the interests of, the Church." Human nature has not changed a particle in the last three or four hundred years, and every principle of reasoning justifies the statement that such sentiments as the above, whether held by popes or by professed Protestants, will work out the same results in the nineteenth century that they did in the fifteenth and sixteenth centuries.

"Errors" number 24 and 27 are as follows:—

"The Church has not the power of availing herself of force, or any direct or indirect temporal power."

"The ministers of the Church and the Roman pontiff, ought to be absolutely excluded from all charge and dominion over temporal affairs."

Of course these are errors, if it is true that Roman pontiffs have never exceeded their jurisdiction, nor usurped the rights of princes; and this is what Leo XIII. reiterates in his "excellent and sensible pastoral." And the "National Reform Association," and all who favor it, cannot consistently deny the pope's claim.

One more quotation from the "Syllabus of Errors" must suffice to show that Leo XIII. holds exactly the same views that were held by his predecessor, Pius IX., and by the amiable Leo X., who placed Luther under ban, and caused the Christians of his time to be slaughtered. Numbers 77 and 78 of the "errors" noted by Pius IX. are the following:—

"In the present day it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship."

"Whence it has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship."

Which means that Leo XIII., in common with Pius IX. and all the popes who ever reigned, holds that the Roman Catholic religion ought to be held as the only religion of the State, "to the exclusion of all other modes of worship," and that persons coming to reside in countries called Catholic, ought not to be allowed to enjoy the public exercise of their own worship. Let those who will, applaud such sentiments; we will not.

E. J. W.

(Concluded next week.)

### The Doctrine of the Immortality of the Soul Subversive of the Truth.—No. 5.

"FOR the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6 : 23. "Sin entered into the world, and death by sin," and "all have sinned, and come short of the glory of God." But when man had sinned, and thus brought himself under the doom of death, then Christ, the only begotten Son of God, presented himself, and was accepted of God, in man's behalf. God had before pronounced the penalty of death against transgression. And Adam would have died the day he sinned, had not the Son of God interceded in his behalf, and presented himself in satisfaction of the demands of the broken law of God. But by the love of Christ and the mercy of God, man was given a second probation, a second opportunity to attain to righteousness. Only for the mediation of Christ, the race of man would have ceased the day that Adam sinned. Only for Christ there never would have lived a man after Adam. So that every man who has ever lived, or who shall ever live, from the sin of Adam to the end of the world, owes that life to the fact that Christ, the Son of God, offered himself when Adam sinned.

This is shown in the words of Christ, "I am come that they might have life, and that they might have

it more abundantly." John 10:10. Christ offering himself in behalf of Adam, is the only means by which men have life at all,—“I am come that they might have life.” But this life is only temporal. It is only extended as an opportunity for man to approve himself worthy of eternal life, that he may show himself worthy of having life *more abundantly*; for as Christ said, he is come that they might have life, “*and that they might have it more abundantly.*” The way in which men use the life which is already given, will decide whether they shall have life more abundantly, or whether they shall have life at all. The man who shows himself abusive of the trust of God, and ungrateful for his favor shown in granting this life, only shows himself unworthy of that which he already has, and much less can he be intrusted “more abundantly” with anything pertaining to life.

In this view is contained the very basic principle of the lesson inculcated in the parable of the unjust steward, “He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous riches, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?” Luke 16:10–12. And also in the lesson of the parable of the talents: “Unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.” Matt. 25:29. If men will turn to purposes of iniquity, and transgression, and sin, a life which is committed to them for a time, how can the Lord commit to them this gift for eternity? If this life, which is not their own, they will devote simply as an instrument of unrighteousness unto sin, to rebellion, and unfaithfulness to Him who giveth it, how shall he give to such immortal life—a life, which, being not subject to cessation, may properly be called their own? To do so would be only to subvert his own authority and the principles of his government. Such a thing he will never do. But such as devote this life to the honor of Him who giveth it, and to righteousness before Him, to them will be given life “more abundantly,” even eternal life, in which to honor and glorify Him; while from all who do not so, shall be taken away even that which they have. “Of a truth . . . God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.” Acts 10:34, 35.

The righteousness which is acceptable with God is the righteousness “which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned and come short of the glory of God.” Rom. 3:22, 23. “He became the Author of eternal salvation unto all them that obey him.” Heb. 5:9. And “God so loved the world, that he gave his only begotten Son, that *whoever believeth in him should not perish, but have everlasting life.*” John 3:16. Christ’s coming to this world was not in vain. He came for a purpose, and that purpose is that those who will believe in him may not perish, but have eternal life; and as surely as those who believe in him shall have eternal life, just so surely those who do not believe in him shall perish. If not, if those who do not believe in him do not perish, then this record which he has given cannot be true. If, by virtue of the immortality of the soul, those who do not believe in Christ live as long as those who do, then where is there any point in these scriptures? We know full well the meaning that is put upon the word “perish” by those who believe in the doctrine of the natural immortality of the soul; that is, that it means eternal life in misery. But no such idea is contained in the Scripture. Eternal life is the heritage of those who believe in Christ, and of those alone. Nor will language allow any such meaning to be put upon the

word “perish.” That word is defined thus: “To be destroyed; to go to destruction; to pass away; to come to nothing; to be blotted from existence; to die; to lose life.” This is Webster’s definition of perish, and every part of it can be duplicated time and again from the Scriptures. But no single particle of this definition can be true if the soul be immortal.

In Psalm 37:10 we read: “For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.” Again, in Isaiah 41:11, 12 we read a promise of what the Lord will do with those who contend with the “seed of Abraham,” “the friend of God:” “Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of naught.” But to the meek, to those who learn of Christ, it is promised: “But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.” “The seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever.” Ps. 37:11, 28, 29. All is summed up by the Lord Jesus in one sentence, as follows: “He that believeth on the Son hath everlasting life; and *he that believeth not the Son shall not see life.*” John 3:36. And again: “Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, *ye have no life in you.*” John 6:53.

If these scriptures, from the first of this article to the last, do not show that future life is obtained only in Christ, then it would be impossible for the Lord himself to put words together that would show such a thing. If the Lord wanted to tell men that without believing in Christ they could have no life; that without believing in him they should perish; if he wanted to tell them that the gift of God is eternal life *through Jesus Christ*, how would it be possible to tell them so more plainly than he has already told, in the words quoted? Yet in defiance of these plain, positive scriptures, and in direct subversion of them, the doctrine of the immortality of the soul, which gives to all men immortal life irrespective of Christ, is held by the majority of professed Christians as a veritable article of Christian faith. Why is it that men will not believe the record that God has given on this subject? Why is it that they will not believe that future life is given alone through Christ? It is no light thing to disbelieve this. Many seem to think, and will even so express themselves, that it makes no difference particularly whether this be believed or not. But it *does* make a difference. We state it as the simple truth, that to not believe that eternal life for man is in Christ alone, is one of the greatest insults that can be offered to the God of Heaven.

Please read carefully the following scripture, and see whether we have stated more than the exact truth:—

“He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.” 1 John 5:10–12.

Here is the plain statement that to believe not a certain “record” is to make God a liar. That record is just as plainly stated to be, that the eternal life that is given us “is in the Son” of God; and that “He that hath not the Son of God *hath not life.*” Now the doctrine of the immortality of the soul causes men to not believe that record. They who believe the doctrine of the immortality of the soul do not believe that they who have not the Son of God have not life. Therefore the doctrine of the immortality of the soul “hath made God a liar,” because it causes men to “believe not the record that God gave of his Son. *And this is the record,*

that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and he that hath not the Son of God hath not life.*” Therefore we say that to not believe that future life is given us in Christ alone, is to insult the God of Heaven by making him “a liar.” It *does* make a difference how we believe on this question; for when God is made a liar, he ceases to be Jehovah, he ceases to be God.

Nor is that all; for when the Lord is thus removed from his throne, Satan is put into his place. See here: In the event of man’s sinning,—

GOD SAID, “Thou shalt surely die.”	SATAN SAID, “Ye shall not surely die.”
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Which of these told the truth? It is impossible for both to be true. The doctrine of the immortality of the soul teaches that the devil told the truth. For that doctrine teaches that there is no death. And if there be no death, then every man has life independent of belief in Christ, which, as we have read from the Word, makes God a liar. Therefore the doctrine of the immortality of the soul sets God aside as a liar, and exalts Satan as the one who tells the truth, and as the one who is to be believed.

Here we close our investigation of this subject for the present. We believe we have made good our promise to show that the doctrine of the immortality of the soul is subversive of the truth of God. We have proved by logical deduction from sound Scripture premises, that the doctrine of the immortality of the soul is subversive of the doctrine of the resurrection of the dead; that it is subversive of the doctrine of the coming of the Lord; that it is subversive of the doctrine of the Judgment; that it is subversive of the mission of Christ; that it supplants Christ in the honor of opening the way from this world to another, and bestows that honor upon Satan; and finally that it puts God aside as a liar, and exalts Satan to his place as the one who tells the truth. The logical summary of all this is contained in one word—SPIRITUALISM. The immortality of the soul is the foundation of Spiritualism; and through the already prevalent belief of that doctrine, Spiritualism will yet lead the world to the active acceptance of every point which we have charged. Therefore we pray all to flee this thing, and *believe* “the record that God gave of his Son. And *this is the record*, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.”

A. T. J.

### The Third Angel’s Message.

NO WORK can be entered upon with that enthusiasm and zeal necessary to carry it through to a successful termination, unless those engaged in it have confidence in its success, and approve of the time, the ways, and the means of its prosecution. We would briefly call attention to the extent of the work of the Third Angel’s Message and what is required to fulfill it.

The commission under which this special work is prosecuted was given to John in these words: “Thou must prophesy again before many peoples, and nations, and tongues, and kings.” Rev. 10:11. It would be difficult to put any construction upon this language which would show any limit to the work brought to view.

Again, in the prophecy where this message is specifically mentioned as the third and last in the series of closing messages, it is said: “And the third angel followed them,” referring to the two preceding. Looking back to the first message, the record states that it was to go “to every nation and kindred and tongue and people,” and it was to be proclaimed with a loud voice. The third follows this, and is also proclaimed with a loud voice. It will be seen at once that this message cannot be limited to any smaller proportions than the first. It follows it

How far? To a quarter or a half of the nations and kindreds and tongues and peoples, or to the whole of them? Should it leave any of them out, in so far it would not *follow* the first; but the prophecy says it follows it. The same conclusions are necessarily drawn from what is said respecting the power with which these messages are proclaimed. The first is uttered "with a loud voice." The same is said of the third. What constitutes the loud voice? Not simply the power with which it is attended in a limited locality, but the wide extent of its proclamation in connection with the power which everywhere attends it. If its extent is any less, or its power is in any respect weaker, it is not proclaimed with as loud a voice as the first. But the prophecy puts it in this respect on an equality with the first.

We have reached the generation in which all is to be fulfilled. We see the work that is to be done. In view of it all, can any one say that too much has been undertaken, or that too much is in contemplation? Have we opened our few missions any too soon? Have we started a few printing offices before they should have been started? Ought we to have put off to a later day our tract and missionary, city mission, and colporteur work? What faithlessness, what folly it would be to do less! We are none too soon. We are not doing too much. More must be done. More can be done. And when we have gone to the extent of our ability, God will multiply the fruits of our efforts, and multiply our reward. The millions of earth can be speedily warned; the message can go with power and lighten the world with its glory; the work can be cut short in righteousness, and the faithful laborers enter into their reward.

U. S.

## The Missionary.

### A Visit to Scandinavia.

ONE week after the close of the missionary council in Basel, we went to Copenhagen, Denmark. Here we met Elder Matteson, who for some months has resided in this city, where he expects to labor during the winter. There are already a dozen or more in Copenhagen who are keeping the Sabbath. Some of these can do good work as colporters, and in holding Bible-readings from house to house, if they will devote themselves to the work. Copenhagen is a proud and beautiful city, one of the most beautiful we have seen; but its people are very indifferent to religious matters. The pursuit of wealth and pleasure engrosses their attention. Atheism is popular. Eating and drinking, dancing and merry-making, are the subjects of thought and conversation. Attendance at the churches is small, except on the occasion of some pompous ceremony. In such places we cannot expect large congregations to come and listen to unpopular truths; and if the message of warning is given to these people, it must be carried to their homes.

A few of our people came in from the adjacent churches, so that on Sabbath and Sunday there were about fifty Sabbath-keepers assembled. Elder Matteson spoke twice, and held several Bible-readings; and mother spoke twice to our people, and Sunday, Monday, and Tuesday evenings to congregations of about two hundred.

At Stockholm, Sweden, there is much more interest in religion. The churches are more generally attended, and there is a more general interest to investigate the prophecies and Scripture doctrines. As the result of Elder Matteson's labors and some colporteur work, there is a church of seventy members in Stockholm. This church seemed to prize very highly the privileges afforded by the meetings. Their hall, which had seats for some over two hun-

dred, was crowded every evening. Every foot of standing room was occupied. We believe that there are many souls in Stockholm who will yet obey the truth. Elder Matteson intends to return there in March to hold another series of meetings, and to instruct the members of the church how to hold Bible-readings and how to labor for others.

From Stockholm we went to Grythytted, a small country place where Elder Rosqvist labored for a long time, and where he was arrested at the instance of the priest, examined, and forbidden to preach in Sweden. Here is one of the oldest companies of Sabbath-keepers in Sweden. They number about sixty. Here, too, the greatest interest was manifested in the meetings. We saw in this company several brethren who we believe could do good work as colporters and missionaries. We think that Sweden is one of the best fields in Europe for missionary labor.

On our way from Grythytted to Christiania, we stopped two days at Örebro, where there is a small company of Sabbath-keepers. This is a place of fourteen thousand people, and is one of the oldest cities in Sweden. Here we visited the prison where Elder Rosqvist was imprisoned for preaching after being forbidden by the authorities. Two evening meetings were held here, but the room used was so small that only one hundred could attend.

Friday morning, October 30, we reached Christiania, Norway, and were met at the train by Brother L. Hansen and Elder A. B. Oyen, and we were soon at the home of Brother Oyen, where the household language was our own familiar English. At Christiania we have a church of one hundred and twenty members, and here is located our Scandinavian publishing house.

The mission printing-house and meeting-hall is now nearly completed. It is built of brick, two stories, with high basement, about forty by sixty-five feet in size. The basement and first floor will be used for the publishing work, and the meeting hall above will seat a congregation of four to five hundred.

Brother H. W. Kellogg is now at work putting in the engine, boilers, and heating apparatus, and it is hoped that both the meeting-hall and the printing department will be ready for use in January.

Part of the old building which Elder Matteson bought six years ago, and in which were the printing-office and meeting-hall, having been torn down to give place to the new building, we had no hall of our own that was suitable for meetings. But the Good Templars very kindly gave the free use of their hall, which would seat over three hundred.

This is the oldest and largest church of Sabbath-keepers in Scandinavia, and we were glad to see a well-organized and efficient Sabbath-school. Although we could not understand the recitations, we could see that some had given earnest and profitable study to the lessons. We believe that much would be gained by the more perfect organization of the Sabbath-schools in our small churches in Scandinavia.

About two hundred attended the meeting Sabbath forenoon, and in the afternoon about one hundred assembled to celebrate the ordinances of the Lord's house. A large hall had been hired for Sunday forenoon, where mother addressed an attentive congregation of about twelve hundred.

Tuesday we went to Drammen, a city of several thousand inhabitants, about thirty miles from Christiania, where there is a church of twenty members. Here, as in all the cities of Scandinavia, it was difficult to secure a good hall. But the best in the place was secured, a dance hall about thirty-six by eighty feet in size, with a narrow gallery on each side and a huge stove in each end. There was no pulpit, nor place for one. But something must be provided, and that without delay; so we brought six beer

tables from an adjoining room, and with them made a platform. A square carpet was thrown over this platform, and another table set on top for light-stand and pulpit, and with chairs and stools steps were made to this platform. We doubt if the dance hall or the beer tables were ever put to so good use before.

The people came, and filled the seats, the gallery, and all the standing room, and listened with the best of attention while mother spoke of the love of Christ and his life of sacrifice. Wednesday and Friday evenings another hall was secured in Christiania, and mother spoke to about five hundred each evening. On Friday a request was made by the president of the temperance society that she should speak on the subject of temperance, in the Soldiers' Military Gymnasium, the largest hall in the city. At the time appointed, there were about sixteen hundred assembled. From the secretary's opening remarks it was evident that they expected a regular campaign address, full of statistics and stories about the crusade; but when they saw that the matter was to be argued from a Bible standpoint, they were at first astonished, then interested, and finally deeply moved, as fathers and mothers were appealed to to educate their children to overcome temptation and thus secure the overcomer's reward.

At the close of the address, Dr. Nisson, president of the society, made a few pointed remarks, calling attention to the fact that the great prosperity of the temperance movement in America was due to the fact that it was supported by religious zeal and Bible truth. He appealed most earnestly to parents to act upon the matter of training their children to temperate habits.

Each evening of the following week was devoted to meetings with the Christiania church. These meetings were seasons of deep interest. Some who had become backslidden and discouraged renewed their vows to keep all of God's commandments.

In all these meetings in Scandinavia, as in Switzerland, mother's sermons were spoken in English, and translated, sentence by sentence, into the language of the people. And although this is hard work for the speaker, yet the interest of the hearers was sufficient encouragement, it being equal to that of any congregation we have seen in America. On some occasions, hundreds who could not find seats would stand for an hour without any sign of weariness.

From Christiania I came to America to attend the General Conference, and November 16 mother and Sister McEnterfer, who accompanied her on this Scandinavian trip, returned with Brother H. W. Kellogg to Basel, where they arrived safely November 17.

Battle Creek, Mich.

W. C. WHITE.

### Missionary Work.

THE tract and missionary society is the strong right arm of the Third Angel's Message. Elder Butler once made the statement that we could better dispense with the ministry than with this society. If the cause depended wholly on the ministry, only a few would ever hear the truth for this time; but with the help of the press, and a well-drilled force of missionary workers, every city, village, and hamlet can be reached.

Much work has already been done in circulating papers and tracts and in visiting from house to house, and much more could have been done had we been better prepared to do the work. Our work is a very important one, and we need skill and tact to perform it aright. It is no small matter to deal with the souls of men, and so Christ charges us to be "wise as serpents and harmless as doves." One little mistake may cause the ruin of a person who might have been saved had a different course been taken. When life is at stake, how careful we are to employ the most skillful physician; and shall we not be more careful when eternal interests are involved?

In order to be prepared for the work of saving our fellow-men, we must have a fitting up for the work. This we can gain by determined effort on our part, with the help of the Lord. We need an unbounded love for the truth, a love that will cause us to act in reaching out for others. Then, again, we must have a knowledge of the Scriptures, and be ready always to give an answer with meekness and fear to every man that asks us a reason of our hope. We can gain this knowledge by paying heed to the admonition of our Saviour, to "search the Scriptures." The instruction given by Paul to Timothy is also good for us: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

We must have direct help from Heaven; for Christ says: "Without me, ye can do nothing." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. We need faith in our work, and also that simple trust that will take God at his word. For "without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. This is the kind of faith that moved Abraham to obey God. He believed the instruction given him, and moved out in obedience; and so it must be with us.

Our Saviour is bidding us labor in his vineyard. He has a work for each one of us to do; the plea that we have but one talent will not excuse us; but we are expected to improve our talent, and thus add to our usefulness and become efficient workers. Time is short, and we have no time to idle away. Many are going to ruin all around us, and we must do what we can to save them.

I know some will say, "How can I work? I do not know how. If some one will teach me, I will gladly do all in my power to spread the truth." This lesson can be learned from a careful and prayerful study of the Testimonies. These instructions are given from Heaven, to teach us just how to approach the people. From them we can also learn many lessons essential to our salvation. Let us give more earnest heed to this excellent instruction, which, if studied, will fit us for the work the Lord would have us do.

In another article, I propose to give some hints how the work should be done, as I am desirous of seeing every person in our Conference who professes to believe in the near coming of our Saviour, actively engaged in the Master's work. For all want it said of them, when the work is ended, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Matt. 25:21.

WM. INGS.

#### Los Angeles and Santa Barbara, Cal.

BECAUSE of sickness and the long, heavy rain, I was able to hold but few meetings in Los Angeles, although detained there more than three weeks.

At Santa Barbara I found that some who had signed the covenant, had apostatized; but the majority were holding on, and manifestly growing in grace and knowledge. The subjects considered in our meetings were the troublesome times coming and the needful preparation, duty to each other, tithing, spiritual gifts, etc. The good Spirit of the Lord was in our meetings, and all seemed enlightened and much encouraged. We confidently expect that ere long an organization can be effected here.

H. A. ST. JOHN.

THE man who will make most progress into new realms is the one who can plant his foot firmest on his present ground.—*Interior.*

## The Commentary.

### NOTES ON THE INTERNATIONAL LESSON.

#### The Faithful Rechabites.

(January 17. Jeremiah 35:12-19.)

THE Rechabites were of the people of the Kenites, and of the house of Rechab. The Kenites were the descendants of Moses's father-in-law. When the children of Israel were in the wilderness, Moses's father-in-law came with Moses's wife and his two sons to visit him in the wilderness, shortly after they had left Egypt. After remaining a while with Moses, he departed, and "went his way into his own land." Ex. 28. But "Moses said unto Hobab, the son of Raguel the Midianite, Moses's father-in-law, We are journeying unto the place of which the Lord said, I will give it you; come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayst be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee." Num. 10:29-32.

By this Moses prevailed on Hobab to go with them; for when we come down to the book of Judges, we read: "And the children of the Kenite, Moses's father-in-law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people." Judges 1:16. In 1 Chron. 2:55, we have the first mention of Rechab, the father of the Rechabites. "And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab." The next mention we have of any of the house of Rechab, is in 2 Kings 10:15, 23. When Jehu was on his way to execute judgment on the house of Ahab, "he lighted on Jehonadab the son of Rechab coming to meet him; and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot." After this there is no more mention of any of the house of Rechab till this time which is the subject of the lesson for to-day,—a period of about two hundred and seventy-seven years,—but here we find that this Jehonadab who accompanied Jehu was the one who had given the directions which the Rechabites had observed all these years, which the Lord adopts as the means of teaching an important lesson to his people.

THE date of the events connected with this lesson is about 607 B. C. Jehoikim was king of Judah, having been made king by Pharaoh-Necho, king of Egypt. About 610 Necho had gone out against the king of Assyria; but he went no farther than the River Euphrates, being delayed there by the siege of Carchemish. As he was on his way toward the Euphrates, Josiah, king of Judah, went out to stay him. Necho tried to persuade him to let him pass unmolested, as he was not the one against whom Necho was going. Josiah would not listen, but persisted in his resistance to Necho, and a battle was brought on, in which Josiah was killed, and thus perished the last good king, and the last stay, of the nation of Judah. "And Jeremiah lamented for Josiah." By the death of Josiah, the nation of Judah fell into the power of Pharaoh-Necho, and when the people of the land made Josiah's

son, Jehoahaz, king in his father's stead, he was suffered to reign only three months, when Necho "put him in bands at Riblah," and made Eliakim, another son of Josiah's, king, and changed his name to Jehoiakim. Shortly after he began to reign, Nebuchadnezzar, king of Babylon, came to Carchemish, and defeated Pharaoh-Necho's army, and drove him back to his own country. "And the king of Egypt came not again any more out of his land; for the king of Babylon had taken from the river of Egypt unto the River Euphrates, all that pertained to the king of Egypt."

At this time, wickedness was rife in Jerusalem, and Jehoiakim showed no disposition to check it. "He did that which was evil in the sight of the Lord." And when the Lord sent him a message direct by the hand of Jeremiah, when Jehudi had read to him "three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth." Jer. 36:23. Then the Lord said to him, "He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost." It was to this man, and to a people who were scarcely better than he, to whom the Lord sent the lesson that forms the subject of our lesson to-day. When Nebuchadnezzar had come over the Euphrates against Pharaoh-Necho, the Rechabites had bundled up their tents and equipage, and had gone into Jerusalem for fear of the Chaldean army. The Lord told Jeremiah to go to the house of the Rechabites, and bring them into the house of the Lord, and set wine before them to drink. Jeremiah did so.

"But they said, We will drink no wine; for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye nor your sons forever; neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents. . . . Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters, . . . and have obeyed, and done according to all that Jonadab our father commanded us."

"THEN came the word of the Lord unto Jeremiah, saying, Thus saith the Lord of hosts, the God of Israel: Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the Lord. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment; notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me. . . . Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me; therefore thus saith the Lord God of hosts, the God of Israel: Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them; because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered."

THIS lesson is of just as much importance to us as it was to the men of Jerusalem; because Paul in writing specially of this time says that the people's ears will be turned away from the truth, and turned unto fables—made-up stories, the sayings of men, the traditions of our fathers—and in view of this it was that he gave that solemn charge to the ministry: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word." 2 Tim. 4:1-4. There is a disposition in man

to follow the precepts and example of men, rather than to obey the word of God. For the reason, no doubt, that the precepts of men are not so straight as are those of God; for not all the precepts of men are as righteous as this one of Jonadab, that his people should drink no wine. The precepts of Mahomet are obeyed by thousands where there is one to obey the precepts of Christ. The doctrines of the papacy are honored likewise by thousands where there is one who will follow faithfully the word of God.

A. T. J.

### "Written for our Learning."

THE apostle says that "whatsoever things were written aforetime were written for our learning." We may draw a very useful lesson from the case of the Rechabites, who were commendably tenacious of the commandment of their father.

There is always a disposition in man to do as his ancestors did, without ever inquiring whether it is right or wrong. If among professed Christians there was the readiness to obey strictly what the word of God commands that there is to be content with barely doing what our fathers did, or what is enjoined by tradition and the precepts of men, it would be only a little while till the earth would be full of the glory of God. God commands that we shall be baptized, but the majority of professed Christians are willing to do almost anything in the world but to render faithful obedience to the word. The Lord commands that men shall do no work on the seventh day, but the great majority of professed Christians are willing to do anything at all but to obey the plain commandment of God in this matter. In honor of a wholly man-made institution, they are willing to do all that would be required by the Lord in honor of his own Heaven-born institution. This choice has been made, and is being made, by thousands as the days go by. If there were about this man-made institution the merit of the precept of Jonadab, there might be some shadow of excuse, but about this there is no one redeeming quality; it is wholly iniquitous, erected in defiance of the commandment of God. And the children of Jonadab, the son of Rechab, will arise in the Judgment with this generation and condemn it, because they obeyed the commandment of their father, and these will not obey the plain commandment of God.

The Lord has given his commandments, precept upon precept, and line upon line; he now sends a message to all nations saying with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

How many of the people of our day are going to be condemned by "the faithful Rechabites," as were the people of Jerusalem of old? How many will still refuse to obey the commandments of God? And upon how many in our day will come all the evil that the Lord has pronounced, "because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered"? "Examine yourselves whether ye be in the faith."

A. T. J.

By all means, let narrow and partial views of truth be discarded; let wrong interpretations of Scripture be resolutely put aside. But let us take care that we do not throw away the gold in our zeal to remove the dross.—Charles Neil.

WE do not need to make excuses to God; for he knows everything; and commonly it is not worth while to make them to our fellow-men.—Congregationalist.

## THE SANCTUARY, ITS SERVICE, ETC.

### The Bible Sanctuary.

(Lesson for Sabbath, Jan. 9.)

1. WHAT command did the Lord give Moses in Ex. 25:8?
2. Did Moses have it in his heart to do such a work as this? Ex. 15:2.
3. Why did the Lord desire a sanctuary built?
4. What is the meaning of *sanctuary*?  
A sacred place; a consecrated spot; a holy, inviolable site.—Webster.
5. What method of instruction did the Lord use in teaching Moses how to make the sanctuary? Ex. 25:9, 40.
6. Name the materials used in its construction. Verses 3-7.
7. How were these materials to be furnished? Verse 2.
8. From whom were these offerings to be accepted?
9. How did the people respond to the call? Ex. 36:5-7.
10. How does God regard such a spirit in this dispensation? 2 Cor. 9:7.
11. Who did the Lord say should perform the work of making this structure? Ex. 35:10.
12. Whom did he especially call by name? Ex. 31:1-6.
13. What other qualification did these men possess besides being skillful workmen? Ex. 35:34.
14. What were the dimensions of this building? Ex. 26:15-23; 1 Kings 6:20.
15. Describe the roof, or coverings, of the sanctuary. Ex. 26:1-14.
16. How were the walls of this structure adorned? Ex. 26:1; 36:8.
17. What work corresponding to this was seen in the temple built by Solomon? 1 Kings 6:29.
18. How many apartments had it? Heb. 9:2-4.
19. What were these two apartments called? Ex. 26:33.
20. What divided them?
21. How does the apostle Paul speak of this vail? Heb. 9:3.
22. What purpose did the first vail serve? Ex. 26:36.

### The Furniture of the Sanctuary.

(Lesson for Sabbath, Jan. 16.)

1. AFTER the general instruction in regard to building the sanctuary, what seems to have been the first article of its furniture that Moses was instructed to make?  
"And they shall make an ark of shittim wood; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof." Ex. 25:10.
2. Where was this ark placed?  
"And thou shalt put the mercy seat upon the ark of the testimony in the most holy place." Ex. 26:34.
3. Describe the mercy seat, and give its position.  
"And thou shalt make a mercy seat of pure gold; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. . . And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee." Ex. 25:17-21.
4. What was the testimony?  
"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18.
5. What was written upon these tables?  
"And the Lord spake unto you; . . . and he declared unto you his covenant,

which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:12, 13.

6. Where was this testimony placed?

"And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee." Ex. 25:21.

7. Where was the altar of incense placed?

"And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee." Ex. 30:6.

8. For what was this altar used?

"And Aaron shall burn thereon sweet incense every morning; when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations." Ex. 30:7, 8.

9. What were the people doing without while the priests were burning incense within the sanctuary?

"And the whole multitude of the people were praying without at the time of incense." Luke 1:10.

10. What beautiful allusion does David make to this service?

"Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." Ps. 141:2.

11. What other articles of furniture did the first apartment, or holy place, contain?

"Thou shalt also make a table of shittim wood; two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof." "And thou shalt make a candlestick of pure gold; of beaten work shall the candlestick be made; his shaft, and his branches, his bowls, his knops, and his flowers shall be of the same." Ex. 25:23, 31.

12. For what was the table used?

"And thou shalt set upon the table showbread before me always." Ex. 25:30.

13. How did Moses know how to make all these things?

"And look that thou make them after their pattern, which was showed thee in the mount." Ex. 25:40.

14. Of what was this sanctuary a pattern, or figure?

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us." Heb. 9:24.

15. Why was this structure erected?

"And let them make me a sanctuary, that I may dwell among them." Ex. 25:8.

16. How was God's presence manifested in this sanctuary?

"And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not; for I will appear in the cloud upon the mercy seat." Lev. 16:2.

17. What place in the sanctuary did God especially choose where he would thus manifest himself?

"And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Ex. 25:22.

18. Did he ever meet with them in the first apartment?

"This shall be a continual burnt-offering throughout your generations at the door of the tabernacle of the congregation before the Lord, where I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory." Ex. 29:42, 43.

"THE Lord send thee help from the sanctuary."

## The Home Circle.

### THE LITTLE ARM CHAIR.

'Twas carefully stowed in the attic away,  
Where the grandchildren often resorted to play;  
It afforded them joy, and 'twas pleasant to know  
Other boys and girls played with it long, long ago.  
And best of all treasures they looked upon there,  
They knew grandma prized this, the little arm chair.

Though quaint and old-fashioned, to her it was dear,  
And often upon it she let fall a tear.  
And the little ones oft would ask grandma to tell  
Some tale of the past she remembered so well,  
Of her own little children so cunning and fair,  
Who sat by her side in the little arm chair.

In fancy she sees them, the girls and the boys,  
And hears the old homestead resound with their noise;  
And babyhood's days have a charm ever sweet,  
As she listens again to the dear little feet,  
And the sweet childish laughter in which she must share,  
As they take their first step by the little arm chair.

With their book they sat in it while learning to read,  
And watching their progress was pleasant indeed;  
Or the girls with their dolls would play "come and see,"  
Then for a short nap lay them down on her knee.  
And she taught them to sew on their first patchwork  
square,  
As they sat by her side in the little arm chair.

She taught them to love and to honor the truth,  
And sowed the good seed in their hearts while in youth,  
And had in her soul an abundant reward,  
When she saw it bear fruit to the glory of God;  
And the baby lips uttered their first infant prayer,  
As they knelt by her side at the little arm chair.

—National Baptist.

### The Child King.

"WILL you go over to Nankin with me to-morrow?" asked kindly Mrs. Brown of her tired and hard-working neighbor, Mrs. Peters. "You know the Association meets there, and husband's got to go, so I thought you would like to drive over and see your Aunt Betsey."

"Oh, I should, ever so much; but Dell is going to go to a picnic to-morrow afternoon, and it'll take me the whole of the morning to iron her white dress. I've just got it washed and hung out; and there's biscuit to make, she wants 'em fresh. And"—

"O mother!" The words came before the door flew open, and in bounced a young girl of twelve, with the assurance and poise of forty, dressed in a braided costume that implied a week's hard work from somebody, her light hair banded on her low forehead, cheap rings and bracelets shining on her fingers and arms, a gilt necklace around her fallow throat over a wide frill of imitation lace, her whole air pert, tawdry, and disagreeable. She barely nodded to the minister's wife, and went on in a loud voice, "Luelle says I ought to have some little pies and some cream-cakes besides the biscuit; so I ran home to tell you."

Poor Mrs. Peters's face fell.

"I don't really see how I can, Dell. It's quite a piece of work to make cream-cakes. I can make some pie crust and fix it up for the pies."

"Oh, but I want the cream-cakes! If you make 'em to-night, the pies can wait till morning."

"But, Dell, I've got to get the breakfast and wash the dishes and make the beds and sweep, and then iron your white dress, and you know there's sights of work on it, and you want the ruffles fluted, and"—

"Oh, can't you get up real early?"

Mrs. Brown was indignant. A wise proverb cautions us not to put a finger between the bark and the tree, but she did not remember it. "Why don't you make the cake yourself, Della?" she said. "When I was your age I could make cake. Can't you?"

Della stared at her scornfully; Mrs. Peters put in her word at once. "Oh, I have never asked it of her, Mrs. Brown. Dell's delicate,

and she loves to go; children are children but once, and I want her to have a good time. I'll fetch it round somehow, Dell, dear. You tell Aunt Betsey, won't you, Mrs. Brown, that I wanted to see her; but I really couldn't get over. I thank you just as much."

Mrs. Brown offered no further remarks. There was a tone of aggrieved motherhood in Mrs. Peters' voice that warned her to keep silence; she said good-by, and pursuing her walk up the street, rang the bell at a handsome house standing in a well-kept yard that told its own story of wealth within. She was admitted to the parlor, and warmly welcomed by Mrs. and Miss Vincent, a wife of middle age and her sister-in-law.

But hardly had she begun to talk with her friends when the door opened, and in rushed four children of various ages, who, after nodding at the visitor, or reluctantly shaking hands, at once monopolized the conversation. In vain did Mrs. and Miss Vincent struggle to be heard.

"O Mary!" said Mrs. Vincent, "I was trying to tell Mrs. Brown"—

"Well, ma, I've got to go, I said I would, and"—

"Oh, yes! You told Will Johns you'd go, and you've got to! Just like a girl! I'd"—

"Milly, dear, I want to ask Mrs. Brown"—

"Well, Aunt Sue, I must go if Mary goes, and there's that picnic, and"—

So it went on, a perfect babel, which no present effort could silence, it had been so long the habit in this house for the elders to listen and the children to speak.

Mrs. Brown made only a short call; she went but a few steps farther to the house of a desolate woman, a widow who had lost her two children a month since with diphtheria. Mrs. Tenny burst into tears as she came into the room, and Mrs. Brown put her arms about her tenderly.

"My poor friend!" was all she could say.

"O Mrs. Brown, I can't, I can't be reconciled to it! I miss them every second. Hal used to come in so bright from school—his first year to go, you know; and Susy was always at my knee or in my lap when she was awake; and in the lonesome nights I used to listen for their soft breathing, and put out my hand to feel Susy's little tender face in the crib, and thank God I had them still, if their father had left me."

There was nothing to say to this; as of old, the mother wept for her children, and refused to be comforted. Mrs. Brown tried another course.

"They were not both taken at once?" she asked. And the mother ceased weeping for the moment to answer her, and with the pathetic garrulousness of grief entered into details.

"No. Hal came home from school one day, so tired, and said his head ached. And I tried to make him keep still on the sofa; but he was restless, and would go out in the sunshine to see the chickens. It was a hot day in May, and I couldn't make him keep a hat on; pretty soon he sort of crawled back into the kitchen, and said his 'froat' was sore, and 'fings kep' goin' round an' round an' round.' Then I sent for Dr. Smith, and he gave me some medicine and a brush, and told me to put it on the inside of his throat, and rub some liniment on the outside. But Hally wouldn't let me, and he screamed and kicked so he choked up right away; I couldn't do it, it hurt him so, and he wouldn't let me if I'd wanted to."

"I meant to send Susy away; but she never would stay with anybody but me—the little precious! I never could make her. So she sickened next day, and there couldn't be anything done for her; there wasn't a day between them. And now—now—my house is like a grave all the time."

In the piteous burst of sobbing that followed, could Mrs. Brown speak the thought that filled her heart, and say, "My friend, you have fallen

into the pit which you have digged; if your children had learned to obey you in health, they might have been with you to-day?"

She could not, deeply as she felt it. The hour for counsel was past. She could only "weep with them that weep," and betake herself to the next call on her list; for Mrs. Brown was doing parish duty this afternoon.

Mrs. Tibbetts was very glad to see her.

"And how are you all to-day?" asked the minister's wife.

"Oh, we're reasonably well, all but Nellie; she got thrown down at the rink, last night, and sprained her ankle badly. I've expected something like that would happen to her."

"Don't you think it is a bad place for girls to go, anyway?" asked Mrs. Brown.

"Land, yes! But all the young folks are possessed to go, and you can't stop 'em. All sorts of people go there, and they talk to everybody, and get familiar-like with folks you wouldn't have them know. There's about as much harm in a rink as there is in a rum-hole; but it makes about as much money; so you can't stop them; nobody can."

"Why do you let your girls go there?"

"Mercy! I can't help their going. Girls are as headstrong as pigs; the more you pull them one way, the more they go the other way. I've always wanted my children to have a good time while they were young; there's trouble enough ahead of 'em; so I've let 'em run, and 'tisn't to be expected that I can stop them now."

There was no controverting that point, so Mrs. Brown said no more.

The next house was Mr. Meeker's. Mrs. Meeker stood at the window, watching with anxious eyes her oldest son, who was experimenting with a new bicycle.

"O Mrs. Brown," she said, looking over her shoulder, "come in, do; I can't go away a minute from the window, I'm so afraid Charley'll fall and hurt him. He's been crazy after a bicycle, and Mr. Meeker didn't know how to get one for him—they're real costly—and I begged and begged him not to buy one, for I knew well I shouldn't have a minute's peace while he was off with it; but the boy wanted it, and that's enough. What he wants, he's got to have. We're behind with the taxes, and I'm fixing over my old clothes rather than ask John for a cent; but Charley's got the length of his father's foot, as folks say, and I don't know why he shouldn't have. Boys must be boys, you know, and I never did believe in making images of them, to do just so and be prim and proper all their days. Oh, o-h, there! I thought he *was* off that time, but he wasn't. I do believe my nerves will be worn out with that bicycle. Don't go!"

"I won't stay now, Mrs. Meeker. I know you want to watch Charley. I'll come some other time."

So, quite unattended, Mrs. Brown found her way to the door, and went on to the next house, where Miss Sophronia Packard lived all alone and took in sewing. Mrs. Brown made the usual civil inquiries, and then Miss Sophronia opened the conversation.

"I see you came from Mrs. Meeker's; well, I do pity that woman; she hasn't a minute's peace for those children. And here's Mrs. Bunnell, next door, is just as bad, though she hasn't but one; but her May is headstrong, now I tell you. Why, she goes all the time; if 'tisn't a dance, it's a picnic, or a ride, or a sail. She's as impudent as a bumble-bee, and as quarrelsome as a wren; but she isn't of any use in the world, as I see, but to plague her ma. Why, the other day Mrs. Bunnell found out that May was going over to Norwalk in a buggy with a young fellow, at eight o'clock in the evening, calculating to come home by moonlight between one and two in the morning, and naturally she set her foot down that May shouldn't go. She didn't know the fellow; but she knew very well that it was unseemly for a girl of fif-

teen to go off that way with any young man, and so she told May; but, if you'll believe it, Mrs. Brown, that piece just put on her sack and bonnet and walked out of the door, and off with her 'fellow'! If I'd been her ma, she'd got a locked door in her face when she came home."

"O Miss Sophronia, do you think that would have helped the matter? A father's house ought never to be closed on a child, any more than our Father's, least of all when the child's faults are the result of the parent's folly and weakness."

"Well, may be there's something in that; but it does seem to me that something ought to be done when a girl flies right in her ma's face like that!"

"I'm afraid it is too late to do much at May's age, but pray for her."

"Land! you don't suppose Mrs. Bunnell thinks May needs praying for? Why, she thinks she's just about perfection. If you should so much as hint about praying for her, I guess you'd raise a muss right off."

Mrs. Brown tried to control her face, but found it hard. Miss Sophronia's air of fine scorn was irresistible. She changed the subject by saying, "I am sorry Mrs. Phelps has gone away. I meant to have called on her."

"Well, you can if you want to; she is not gone," said Miss Sophronia, in an acrid tone.

"Not gone! Why, she had wanted so much to see her sister, I thought nothing would hinder her."

"I know it; she hadn't seen Mrs. King for three years; but Marian went and asked two girls and the brother of one of them to come this week and stay till after the Fourth, and Mrs. Phelps wasn't going to leave them there alone. Besides that, her hired girl is not competent to do for company; but that's the fashion, the children rule nowadays. I feel thankful every day that I haven't any youngsters a walking over me, and making a door-mat of me! Not but that I might be like Miss Perkins, to be sure, if I'd a nephew. I stepped in there the other day, and if that woman wasn't a-going round the keeping room on all fours with her sister's boy astride of her back, and she a-saying, 'Oh, do stop Sammy! I'm so tired,' and he a-whipping her up and screaming, 'Go 'long hossy! Go 'long hossy!' And she did go 'long, till I picked him up with a jerk, and set him down hard on the nearest chair. My! didn't he yell, and wasn't she mad? But I'm glad I did it!"

That night Mrs. Brown detailed all that she had seen and heard in her round of calls, to her husband, as they sat together by the study fire. His face clouded darkly; but he did not tell her what heavy thoughts pierced the future, and saw, as in a vision, impending trouble for the land and the people that he loved. All that he did when his reverie was ended was to draw a deep sigh, and repeat in melancholy tones one text from the Scripture, that was his counsel for both lives, "Woe to thee, O land, when thy king is a child."

And let all the people say, Amen.—*Rose Terry Cooke, in the Congregationalist.*

HASTY conclusions are the mark of a fool; a wise man doubts; a fool rages and is confident; the novice says, "I am sure that it is so;" the better learned answers, "Peradventure it may be so; but I pray thee inquire." It is a little learning, and but a little, which makes men conclude hastily. Experience and humility teach modesty and fear.—*Jeremy Taylor.*

THE idea of "respectable employment" is the rock upon which thousands split, and shipwreck themselves and all who depend on them. All employments are respectable that bring honest gain. The laborer, who is willing to turn his hand to anything, is as respectable as the draper store-tender.—*Sel.*

## Health and Temperance.

### Some Facts about Tobacco.

WHATEVER honest difference of opinion may exist about the ethics of the tobacco question, there can be no doubt that the consumption of of the weed in its various forms lays an enormous burden on the people of this country in money expenditure. The report of the Commissioner of Internal Revenue for the last year indicates that about 3,500,000,000 cigars, 1,000,000,000 cigarettes, and 170,000,000 pounds of chewing tobacco were consumed in the United States in the single year 1884. A writer in the *Inter-Ocean*, from which we take these statistics, calculates that it would take one man 40,000 years simply to count, one by one, the cigars smoked in that year. The estimate would allow twenty-four pounds of tobacco a year to every family. When we consider that a fifteen-cent cigar represents about two cents' worth of tobacco and one cent's worth of labor, and that the total tobacco bill of the country mounts up to nearly \$500,000,000, it is not to be wondered at that the economist should exclaim in amazement at the waste, and wonder if the alleged "soothing and tranquillizing" influence is worth what it costs.

A book has just been printed on this subject, in which the author, "Meta Lander" (Mrs. Margaret Woods Lawrence) has collected with great industry and thoroughness a mass of facts and opinions on the use of tobacco, in which arguments are brought to bear with great force against it from the financial, the social, the physical, the æsthetic, the intellectual, and the moral standpoints. Our readers may be interested in a few paragraphs:—

#### WHAT IT COSTS.

"Some years since, the annual production of tobacco throughout the world was estimated at four billions of pounds. This mass, if transformed into roll-tobacco, two inches in diameter, would coil around the world sixty times; or, if made up into tablets, as sailors use it, would form a pile as high as an Egyptian pyramid. Allowing the cost of the unmanufactured material to be ten cents a pound, the yearly expense of this poisonous growth amounts to \$400,000,000. Put into marketable shape, the annual cost reaches \$1,000,000,000. This sum, according to careful computation, would construct two railroads around the earth, at \$20,000 a mile. It would build 100,000 churches, each costing \$10,000, or 500,000 school-houses, each costing \$2,000; or, it would employ a million of preachers and a million of teachers, at a salary of \$500.

"What more effective, pathetic appeal to the head and the heart can be made than by these figures? Two millions of tons of tobacco annually consumed by smokers and snuffers and chewers; while from every part of the habitable globe are hands stretched out imploringly for the bread of life which must be denied for the lack of means to send it!

"In Great Britain alone there are not far from 300,000 tobacco shops. England prohibits the culture of the weed, that she may secure larger imports, her annual receipts amounting to \$40,000,000, a greater revenue than she gets from all the gold mines of Australia.

"In Austria the duties from this source reach the same figures; while in France, where tobacco is a monopoly, they come up to \$60,000,000. In most countries official statements show that it costs more than bread.

"In the city of New York about 75,000,000 cigars are annually consumed, and at a cost of more than \$9,000,000—enough cigars to build a wall from Empire City to Albany."

#### DANGER TO PROPERTY.

"It is stated by Dr. Ritchie that in London fifty-three fires occurred in one year as the result of smoking. He adds: 'I have more than

once seen a carpenter under a London station light his pipe and cast the half-burnt match among the shavings.'

"What shall we say to the setting on fire of a forest near Lowell, Mass., by ministerial cigars? to the burning of several buildings in Fall River from juvenile cigars and matches? to the consuming of a church in Chicago from a carpenter's pipe? and to the destruction of three millions' worth of property in one of our cities from a half-smoked cigar, which a young man threw down?

"So infatuated are the devotees of the weed that, in spite of the strictest regulations, workmen sometimes persist in smoking even amid the most dangerous surroundings.

"In a single day pipes and matches were found in the pockets of fifty-eight workmen as they were just entering the powder works at Hounslow.

"The blowing up of a powder magazine in Mexico, and many houses near by, with the destruction of seventy lives, was caused by the dropping of a lighted cigar.

"After the Blantyre explosion in 1879, resulting in the death of twenty-eight persons, the inspector of mines found matches and partly smoked pipes lying near the bodies.

"Says an insurance agent: 'One-third or more of all the fires in my circuit have originated from matches and pipes. Fires in England and America are being kindled with alarming frequency by smokers casting about their fire-brands or half-burnt matches.'"

#### LITERARY MEN AND TOBACCO.

"Among the total abstainers on principle from tobacco as well as from spirits and wine, are Dr. Alibone, the Duke of Argyll, Robert and William Chambers, George W. Childs, Professor Fairbairn, Cardinal Newman, Keshub Chunder Sen, and M. Barthélemy St. Hilaire.

"Of Gladstone it is affirmed that he 'detests smoking.'

"Darwin: 'I have taken snuff all my life, and regret that I ever acquired the habit.'

"Ernst Haeckel: 'I have never smoked.'

"Philip Gilbert Hamerton: 'I shall certainly never resume smoking. I never use any stimulants whatever when writing, and believe the use of them to be most pernicious; indeed, I have seen terrible results from them. When a writer feels dull, the best stimulant is fresh air.'

"John Ruskin entirely abhors the practice of smoking, his dislike of it being mainly based on the belief that a cigar or pipe will often make a man content to be idle for any length of time.

"Charles Reade: 'I tried to smoke five or six times, but it always made me heavy and rather sick; therefore, as it costs money, I spurned it. I have seen many people the worse for it. I never saw anybody perceptibly the better for it.'

"The case of a distinguished French savant, the Abé Moigno, editor of the *Journal du Monde*, is very striking. Temperate in his general habits, he became conscious of injury from his excessive use of snuff, many times giving it up only to resume it again. He was a noted linguist, knowing by heart some 1,500 root words in various languages; but, under the influence of the narcotic, these were all dropping from his memory. He felt this to be so great a trial that he finally renounced the habit. He writes: 'It was the commencement of a veritable resurrection of health, mind, and memory, and the army of words that had run away has gradually returned.'—*Christian Union.*

A LEADING daily paper says: "The tax on tobacco is a discriminating one against a particular branch of agricultural production, and might better be removed or made only nominal." Tobacco itself is a very heavy tax upon the soil which produces it, as also upon the victims of its use and their offspring, and ought therefore to be assessed heavy damages.—*Sel.*

## Disappointed Singers.

It is surprising to know how many girls there are with aspirations toward the operatic stage. Not one in a thousand has the rare voice necessary to success, and it is always sorrowful to find a young person with ambitions far beyond his or her abilities.

A little success in concert singing, a solo or two in a church choir, the flattery of people who cannot discriminate between good and bad voices, and the young singer must go at once to a conservatory of music, and thence to the operatic stage. This last misfortune, however, seldom befalls her, and in time she goes back home with much of the sweetness gone out of her life, as well as out of her poor little voice.

She affects contempt for the sweet and simple little ballads she might sing so pleasantly; yet she really has no ability for anything greater.

Perhaps she has appeared at a *musical*, in a showy dress with an immense train, a part of which ought to have been around her bare arms, back, and shoulders. If this calamity has befallen her, she will ever after affect a mad passion for Italian music, and will sing in Italian only, although she knows less of the language than a two-year-old baby kicking up its heels under the blue sky of Italy.

She becomes envious, jealous, satirical. Her life is often embittered by the disappointments she is sure to meet. And of course it is hard for her to go back to her village or country home with all those golden imaginations coming to naught. It is hard to gather up all the bright hopes of one's life into the secret recesses of the heart, and sorrow and rebel over them.

Fortunately, most of these disappointed operatic candidates are young, and to youth is given the blessed privilege of outgrowing and forgetting the failures and disappointments of early life. This disappointment might, however, be averted entirely if ambitious young singers would only think calmly and seriously of the mighty obstacles in the way of a successful public singer.

When all is said, and when success is won, the laurel crowns an operatic singer may wear are not so beautiful as the crown of a pure, good, and noble womanhood spent in faithfully discharging the duties that come to every woman who really *lives* her life.—*Youth's Companion*.

## Failed and Succeeded.

MEN admit that no man is equally great in all things. Yet they often do not see that a man's failure in one line of work is no reason why he may not succeed in a different calling.

An incident which occurred some years ago in a London linen store illustrates this blindness.

A young man whose bluntness was such that he was of no use as a salesman, was told that he did not suit and must go. Seeking the head of the house, the youth said,—

"Don't turn me away; I am good for something."

"You are good for nothing as a salesman," replied the principal.

"I am sure I can be useful," continued the youth.

"How? Tell me how?"

"I don't know, sir; I don't know."

"Nor do I," said the principal, laughing at the boy's eagerness and ignorance.

"Don't put me away," continued the youth; "try me at something else. I know I can't sell; but I can make myself useful somehow, I know I can."

Moved by his earnestness, the principal placed him in the counting-room. Immediately his aptitude for figures showed itself. In a few years he became the head cashier of the concern. Throughout the country he was known as an eminent accountant.—*Sel.*

## News and Notes.

## RELIGIOUS.

—The College of Cardinals at Rome consists of sixty-two members, of whom forty-two have been appointed by the present pope.

—Dispatches from Rome state that at the Consistory in March the pope will appoint several new cardinals; and one or two of these will be Americans.

A clergyman who has been examining statistics on the subject announces that the salaries of all the religious teachers in the country do not amount to so much as the sum spent annually in supporting dogs.

—Queen Victoria has about 300,000,000 subjects. Of these 45,000,000 are at least nominally Christians; 68,000,000 are Mohammedans; 175,000,000 are Hindus; 7,000,000 are Buddhists; and 7,000,000 are pagans under other names.

—Fifty-five active men are engaged in selling the Scriptures in various parts of France. They have little faith in the usefulness of books that are given away, as they find that they are little valued, and are easily surrendered to the priests, to be torn up and burned.

—About four thousand Poles, parishioners of a Catholic church in Detroit, Mich., dissatisfied because their favorite priest was removed by the bishop, gave vent to their dissatisfaction in a series of obstinate riots, December 25, 26. One man was killed. The rioters did not hesitate to attack the police, who were attempting to restore order.

—The London Society for Promoting Christianity among the Jews, the chief of the societies organized for that purpose, has an income of upwards of \$175,000 a year, and works both at home and abroad. The missionaries report that in some respects their work during the past year has been more encouraging than in any previous year.

—The *Independent* quotes from an editorial in the *Catholic Mirror* on the pope's Encyclical: "Impudent sects of heretics, infidels, atheists, claim to be treated by States on an equal footing with the one true church. How shall we view this deplorable and perplexing problem?" And adds: "This is strangely un-American. Does the *Mirror* think that, in our nation, other churches ought not to be on an equal footing with the Catholic before the law?" The position of the church, and the tone of the pope's Encyclical, seem plain enough on that question.

—The General Conference of the German Missionary Societies held in Bremen in October, was a very important meeting. Besides the prominent ministers who attended, a representative of the German Government was present and took part in some of the discussions. The questions discussed had reference chiefly to missionary work in the German colonies. It was insisted that a fair recognition ought to be given of British, American, and other missionary enterprises in these colonies. The Conference also took strong grounds against the liquor traffic in these dependencies of the nation.

—The citizens of Cambridge, England, are signing an address to the bishops and archbishops of the Church of England, asking that necessary reforms in the church be no longer delayed. "Among the reforms named are abuses in the sale of patronage, inequalities in the distribution of revenues, and difficulties in the removal of 'criminous and incompetent clerks.' It also asks for a more complete development of the constitution and government of the church, central, diocesan, and parochial; and especially the admission of lay members of all classes to a substantial share in the control of church affairs."

—One of the live issues now before the people of England is the question of the disestablishment of the State church. Most of the leading bishops are vigorously opposing the separation of Church and State. Some of them go so far as to declare that it is wicked to discuss the question, or to meditate the breaking up of a union that has been established for three hundred years. But many of the most prominent non-conformist and denominational ministers are earnest supporters of disestablishment. They point out the deadening effect of connection with the State, on the spiritual life of the church, and assert that were it not for the numerous non-conformist churches throughout England, Protestantism would long ago have lost its firm hold of that country.

## SECULAR.

—A rebellion has broken out in Northern Mexico.

—The volcano of Colima, in Mexico, is in a state of eruption.

—During four months in 1885, 1,795 saloon licenses were issued in Chicago.

—The decrease of the public debt during the month of December was \$9,089,940.

—The average age of the 1,400 inmates of the prison at Sing Sing, N. Y., is twenty-six years.

—Lieutenant-General Stephenson, commander of the British forces in Egypt, completely routed the rebels in a recent battle near Kosch.

—A severe storm on the Atlantic coast, December 21, wrecked several schooners and many small coasting vessels; but no loss of life is reported.

—Senator Edmunds's anti-polygamy bill provides for the repeal of the act of the territorial legislature which gave the women of Utah a right to vote.

—The captain of a Swedish vessel, who lately arrived in New York, says that twenty-two vessels and sixty lives were lost in the recent storm at Aspinwall.

—On New Year's morning, a very destructive fire occurred in Detroit, Mich. The loss is estimated at over \$1,000,000. One fireman was killed, and another badly injured.

—Queen Christina took the oath as regent of Spain, December 30. Since her accession to the regency, she has granted amnesty to all political and press offenders in Cuba.

—The Russians are trying to raise cotton in the Merv oasis, in Turkistan. Some seeds from this country have been sowed, and have produced cotton equal to the American.

—One of the greatest drawbacks to the prosperity of Mexico is the difficulty of breaking up the great landed estates. Out of a population of 10,000,000, only 50,000 are land-owners.

—A terrible explosion occurred in a mine near Pont-y-Pridd, Wales, December 23. Seventy-five dead bodies have been recovered from the pit, and it is feared that others are still buried in the debris.

—Twenty-five years ago, Japan had not a single newspaper. Now it has two thousand,—more than either Italy or Austria, more than Spain and Russia together, and twice as many as the whole continent of Asia.

—Germany has officially announced her intention to expel the German-Americans in Schleswig who emigrated to the United States before becoming liable to military service, and returned after being naturalized.

—By the terms of the protocol drawn up by the International Commission on Balkan affairs, the Bulgarians were to evacuate Pirot, December 27, and the armistice between Serbia and Bulgaria is to be prolonged to March 1.

—The proposed German ship canal which is to connect the Baltic with the Elbe, is to be sixty miles long, and its estimated cost is \$35,700,000. If ever completed, it will give Germany such command of the Baltic as she has never yet obtained.

—A gentleman from Pittsburgh, Pa., who has had much experience in oil wells, has visited the oil field of California, and pronounces it "valuable territory." The oil region is in the Coast Range Mountains, and covers an area of two hundred miles.

—A serious political riot occurred at Limerick, Ireland, December 26. Women as well as men took part in the *melee*; and sticks, stones, guns, and pistols were handled with savage earnestness. At least twenty persons, some of them women, were dangerously wounded.

—A single train consisting of 141 loaded cars, was brought into New Orleans one day last month. The train, which was the largest ever handled in this way in the United States, was drawn by a single engine. It was over a mile long, and weighed 7,250,000 pounds.

—In Japan a society has been organized whose object is the introduction of the Roman alphabet into that empire. Many of the members are princes and Government officials, and the Government warmly approves the plan. And it is a much-needed reform; for as the written language now stands, an ordinary public-school pupil is obliged to load his memory with not less than four thousand characters, and in the higher courses of study the number is doubled.

—President Grevy has been re-elected by the French Chamber of Deputies. Premier Brisson has tendered his resignation, and M. De Freycinet has been called upon to form a new Cabinet. In view of the gravity of the political situation in France, De Freycinet hesitates, and has asked the President to grant him time to consult with his friends and the Republican leaders.

—The Apaches are again active. In the vicinity of Silver City, N. M., they ambushed a small body of troops, killing five men and wounding two others. None of the Indians were injured. It is believed that they have committed numerous other murders. Everybody is leaving the country, even the cowboys and the ranchmen, and depopulation and desolation are met everywhere.

—The *World* says: "The recent bitter election contest in Georgia over the local-option issue, which promises to leave Atlanta the most progressive of the Southern cities, and as free from liquor saloons as any town in Maine, has attracted attention to the almost phenomenal spread of the temperance movement in the South. Georgia, South Carolina, Mississippi, Alabama, Florida, and even Kentucky, are moving rapidly in the direction of absolute prohibition."

—The Standard Oil Company of Pittsburgh, Pa., is making arrangements to supply Buffalo, Philadelphia, and New York, with natural gas. The manufacture of the pipe has been divided among several firms. It is the largest order ever contracted for, and will keep all the works busy for several months. The work of laying the pipe will be begun at once. This is said to be the "most gigantic enterprise of the age," and it will certainly afford employment for a large number of men.

—It is rumored in London that Russia and Austria are secretly arming, and that both countries have sent orders to England for large quantities of stores for their respective armies. New Year's peace prospects are not bright. Krupp has supplied more guns in the last month than in almost the whole year previously. Turkey is still massing troops on the Macedonian frontier. The expense of keeping her immense force under arms all winter will be frightful. The attitude of Greece, showing no signs of an intention to disband, creates the greatest uneasiness. It is stated that very large contracts for cartridges have been placed in the United States.

## Obituary.

MOORE.—Died of cancer in San Francisco, Cal., Dec. 28, 1885, Isabella Moore, aged nearly eighty-one years.

In the early part of her life Sister Moore gave her heart to God, and became connected with the Methodist Church. In the summer of 1871 she attended a series of meetings held by Eld. Loughborough in a tent on Market St. S. F., where she accepted the views held by us as a people. She was one of the company by whom was effected the original organization of the San Francisco church, and at the time of her death her name stood at the head of the list of its members. Her Christian life has been exemplary. She came to the "grave in a full age, like as a shock of corn cometh in in his season." Her last days were her best. She bore her sufferings with patience, and retained her faculties to the last moments of her life. The church as well as her friends mourn her loss, but not as those who have no hope. Soon the Life-giver will come and will, we trust, awake her out of her sleep, and bestow upon her everlasting life—the reward of the righteous. Words of comfort were spoken by the writer, from Rev. 14:13.

WM. INGS.

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BOOKS SENT BY EXPRESS.—Lizzie A Stone, F H Butcher, Horace Munn, C H Jones, Geo H Derrick, H A Pickney, Robt S Tripp, L H West Jr (2), Eld Geo I Butler, Mrs H P Gray (2), W M Beadle, Mrs M Lynam, H Munn, W B White, Andrew and Tom Olsen Rice, Mrs Mary Small, S D A Church S F, Frank Colver, L H Alberts, Mrs M K Rushing, N C McClure, W Harper, Eld Wm Ostrander, W S Swayze (2), Mrs L M McElhaney, Rosalie Blower,

### Our Historical Series.

ONE of the most important series of articles which we have ever published is that of historical quotations on the various kingdoms and nations noted in the prophecies. If our ministers will study and preserve these articles, they will have a complete digest of the history which they need to use in their series of sermons. We fear the articles have not been appreciated as their value deserves. The author is thoroughly prepared for his task, having a familiar acquaintance with the histories quoted, and concerning ancient countries and cities his evidences will keep fully up to the latest researches and explorations.

The thought has been expressed that all our ministers ought to read and study all these histories for themselves. But that is simply out of the question; with many it is impossible. We know there are a few who make everything bend to a system of reading which they have adopted, and we also know that either their system or their pressing duties has sometimes to be neglected. Were our ministers located, as are those of other denominations, then it would be different. But a minister who travels constantly, or who holds tent-meetings and must spend much time in visiting or lose the effect of his preaching, cannot study all the histories and other works of reference which bear upon the present truth. True, there should be a daily reading and study of the Scriptures and of other books; but if we expect or require too much, the failure will be all the more apparent. This has been the error of most past efforts to systematize the reading and study of our ministers. It was expected of them to adopt a course which is only suitable to persons quite differently situated. The result has been discouragement and failure.

But while some find it impossible to become familiar with all the books to which they wish to refer, the opposite extreme should be conscientiously avoided. It is not enough to tell a congregation that such a historian says so and so without being able to give his language or to tell where the statement may be found. To remedy the difficulty under which many labor in this respect is the object of the historical articles which have been, and will yet be, published in the SIGNS. They give the statements of historians on the very points required, and the extracts are so full and complete, and the references always reliable, that they furnish the expounder of the prophecies all that he actually needs to be fortified in his positions. And such a digest, or compend, of needed historical evidences cannot be found anywhere else. If there is a minister amongst us who has not carefully read these articles, he has lost much; and we speak for a studious reading of all those which may yet be given in the present volume of the SIGNS.

There is another series of articles, of equal importance, which will be commenced as soon as the state of our columns will justify. It will be of equal importance, and yet more interesting to the general reader. It will consist of an inquiry into the views and teachings of the early Fathers of the church, both before and after their conversion to Christianity, and will show how far their theological opinions were colored by their philosophy. It is a field which has never been as fully explored as it may be; or, rather, the influence of their philosophy upon their systems of Christian belief has never been appreciated as it should be; has never been understood by those who give so ready assent to their religious teachings. To all those who trust alone in "the law and the testimony" for their light, this series will prove invaluable. These articles are now in course of preparation.

*Battle Creek, Mich.*

"STUDY to show thyself approved unto God, a workman that needeth not to be ashamed."

# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JANUARY 7, 1886.

AN article intended for this page was crowded out, and will be found in the last column of page 15.

THE present volume of the SIGNS will consist of 50 numbers, instead of 48 as in the preceding volumes.

WE are happy to announce that Mrs. E. G. White will continue to be a regular correspondent of the SIGNS OF THE TIMES during the current volume.

## Sabbath-Schools, Please Notice.

AT the last session of the General S. S. Association it was decided to make the lessons uniform *as to time*, throughout the Union; that is, have no Pacific Coast lesson as such. As the lessons for the Pacific Coast were two weeks later than were those for the East, the adoption of uniformity throughout the country demands a change of the order of lessons as published in the SIGNS. Accordingly, this week we have to leave out the lesson for the first Sabbath in January, and insert the lessons for both the second and the third Sabbath. This now puts the lesson in the SIGNS on the same day as that in the *Instructor*. And so it will be in the future.

## Return to Oakland.

AFTER an absence of ten weeks we returned to our work in Oakland, arriving January 3. Of our many trips across the continent, we consider this one the most enjoyable. We do not wish to institute comparisons between the different railroads; all have treated us with courtesy, several kindly offering us the benefits of clergymen's and editors' rates. Of course we chose to go the route which our company had selected, and all the company will hold the "Chicago, Rock Island, and Pacific" road in kind remembrance for their excellent accommodations and favors. Our entire route was *via* the Michigan Central, Rock Island, Union Pacific, and Central Pacific. We could not ask better treatment than we received throughout. We left Battle Creek, Mich., Tuesday, December 29, and arrived in Oakland within five days of travel. The weather also was good; but of course we find the best in Oakland. Every trip East convinces us more and more that the climate here is unequaled. California has been having some cold weather of late—quite severe frosts in some places. But the calla lilies are in full bloom in the gardens in Oakland, which is sufficient proof that what Californians call cold weather does not bear much resemblance to the cold weather of the Eastern States.

While there is general good health at the office, we are very sorry to find our efficient assistant, "E. J. W.," prostrated with brain fever. He has overworked in our absence, and was taken down the day we left Battle Creek, and is not yet able to sit up. As "A. T. J." must soon return to the College, we find an unusual amount of labor awaiting us. We intend that the *American Sentinel* shall be published on time, the first of next month. The *Health Journal* will be published February 15, or the middle of the month.

We return to our work with good courage and with the deepest gratitude for divine favor and protection in our journeying and our work in the East. We know no one who has greater reason to thank God for his mercies than ourself. We do not regret that we find much that we must do—we greatly rejoice that God so graciously favors us with health and strength to do so much. We ask the prayers of all friends and well-wishers of the work, that these mercies may be continued to us, that in this time of need the work be not hindered.

## The Signs of the Times, Vol. 12.

OUR readers will see that we have made some changes in the "make-up" of the paper. This seemed to be necessary to carry out the plans which we have laid for the coming volume, and we are satisfied that our patrons will be pleased with the changes as they see our plans developed.

We commenced the publication of notes on the International S. S. Lessons at the earnest request of the T. and M. Society workers. In these notes, as well as in the comments on the Sabbath-school Lessons, have been interwoven a vast amount of "present truth," in an interesting and instructive style. They have proved to be so beneficial that they cannot be dispensed with. But in a paper with so many departments, and with such a wide variety of matter as the SIGNS contains, there must be a limit as to space, and hereafter these notes will be somewhat abridged. As occasion offers, some of the space heretofore used may be appropriated to articles, original or selected, kindred to the subjects of the lessons, or by Sabbath-school workers.

One feature of the paper, we are happy to say, will be retained in this volume. We refer to the articles of Mrs. E. G. White, on the first page of each paper. And we know that our readers will unite with us in this expression of happiness, for we have received many words of appreciation of these articles.

We are glad to learn that there is a growing interest in the articles on History as related to the fulfillment of prophecy. See notice of them elsewhere. Volume 12 will contain much valuable information on such subjects.

We deeply regretted that we could not be in Oakland while preparations were being made for the commencement of this volume. Our plans had to be laid by correspondence; and we cannot but express pleasure with the manner in which the work has been done. We shall do our utmost to still make improvements. We also regret that circumstances prevented our preparing the third article on the "Coming of a Literal Christ." This series will contain many points which all Bible students will do well to consider.

## The Mission of the "Signs of the Times."

OF all the publications, of every nature, whether book or periodical, issued by our denomination, no other has so important a mission to fulfill, and no other has exerted such a powerful influence in favor of the truth, as the SIGNS OF THE TIMES. It has literally gone into all the world and preached the gospel to every nation, and everywhere has been hailed with joy as a messenger of good tidings. The article of Brother Haskell on this subject from Auckland, New Zealand, in the SIGNS of December 10, is highly interesting, showing how widely it is known and how deeply people are interested in it.

An educated editor of a secular paper said it is the ablest and most interesting religious paper he ever saw. A gentleman who is well known in business and political circles said it is full of life and energy, comparing favorably with any other religious paper; in fact, he said it was, in this respect, rather in contrast with all other religious papers which he had seen. A minister said he frequently found individuals converted to the truth, keeping the Sabbath of the Lord, who had received all their knowledge of the truth from the SIGNS OF THE TIMES, and he always found them both sound and firm in the faith. In this respect, we say, it has exerted an influence for good which has been exerted by no other of our publications. And its work is not ended by any means; it has a large place yet to fill in our missionary work.

We would not under-estimate our books and other periodicals. We have important books, which have been given a wide circulation, and many have been

enlightened by the truths which they contain, and have become deeply interested in the present truth by their means. But none of these have been instrumental in converting people to the whole truth as has the SIGNS. The wide range of its contents, the care with which its articles are all prepared, have served to interest all readers, and to convince all that our system of truth is *consistent* and *sound*. It was in the direct providence of God that our missionary paper was established on the Pacific Coast, and we pray that the providence of God may still direct in its publication and its circulation.

*Battle Creek, Mich.*

## From Australia.

WE have received advices from our Australian missionaries as late as December 3, 1885, but too late for more than a short notice in this issue. They say:—

"We have to-day leased a new, two-story building of nine rooms, and an additional brick building where we can set our new printing-press, 'Wharf-dale.' Twenty-three have signed the covenant. There are now thirty adult Sabbath-keepers here besides those of us who came from America, and quite a number more are studying deeply, and are arranging their business affairs so that they can keep the commandments of God."

We rejoice at the bright tokens of prosperity that the Lord is giving to the work in this new field. We look for great things in a short time in Australia. Now that this mission has changed location, *notice particularly* that the address is,—

Burnam House, Corner of Rae and Scotchmer Streets, North Fitzroy, Melbourne, Victoria, Australia.

Address all letters accordingly.

BROTHER LARUE writes a very encouraging letter from Honolulu. He says: "I have sold in all since I have been here \$217 worth of books. I have attended to all the distributors and the SIGNS binders, on sea and land, so that I know they have done a good work. I have obtained 139 yearly subscriptions for our periodicals, without premiums." We like the way that reads. It speaks for itself. We know that much good must result from the seed thus sown. He writes that, from the first of September to the middle of December, he sold \$50 worth of books. God will give the increase.

## January Renewals.

A LARGE number of subscriptions expire during this month. The little *yellow tab* on your paper shows the exact date to which your time is paid. Our terms are cash in advance, and we hope that you will *not* allow your name to be dropped from the SIGNS list. We would be pleased to have you renew for six months (\$1.00) or a year (\$2.00), or we will send the SIGNS three years for \$5.00.

WE send no papers from this office without pay in advance, unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

## THE SIGNS OF THE TIMES,

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

## International Tract and Missionary Society.

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